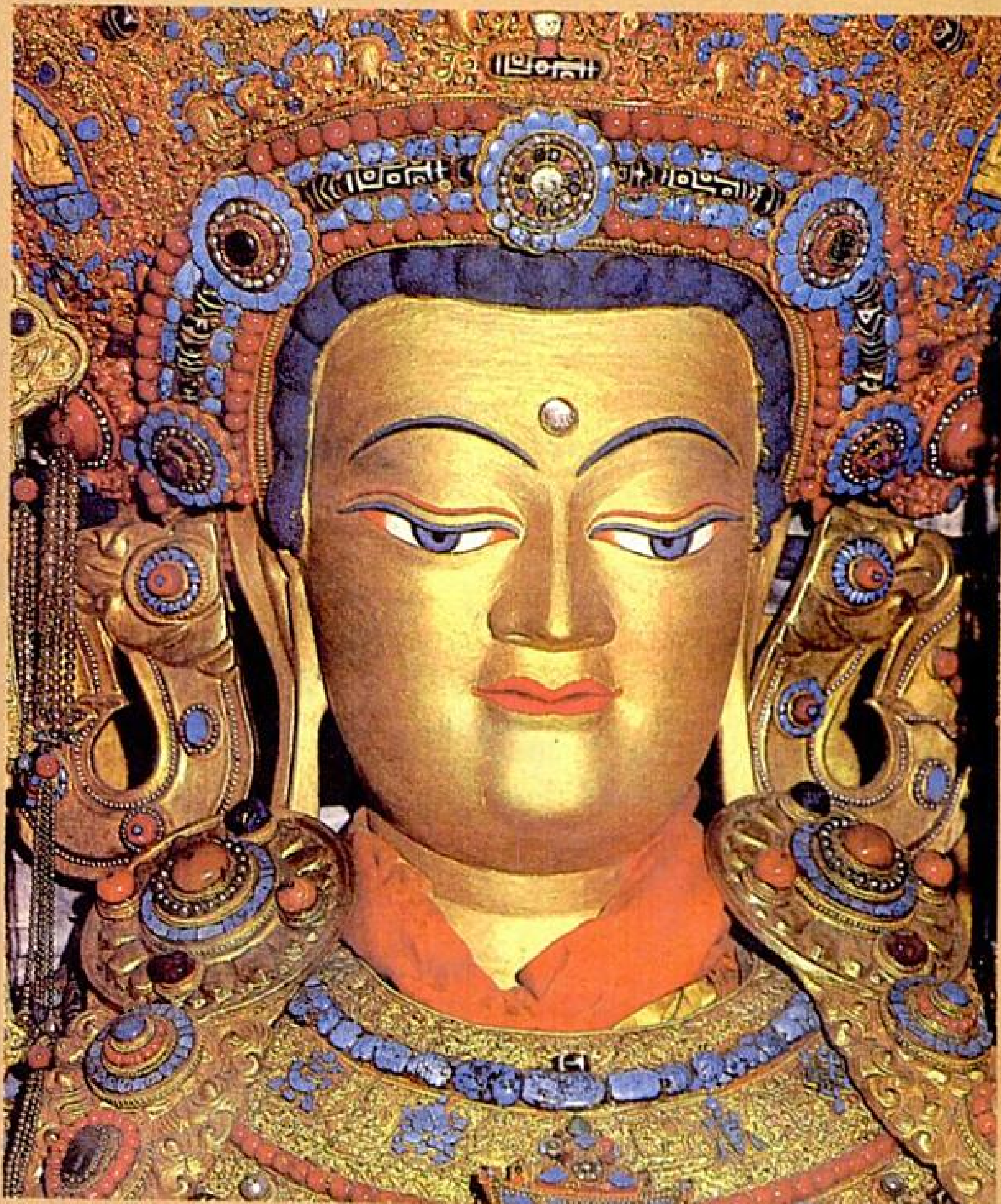


ENCYCLOPAEDIC DICTIONARY OF BUDDHISM

VOLUME 3

SAMIR NATH

This splendid work on the religion and philosophy of Buddhism is the result of a great toil. This book subjectively and objectively selects the topics, phrases, idioms, history, development, sects, philosophy and many other untouched aspects of Buddhism, and in sharp, succinct and lucidly explains them, at many a place themes are elaborately discussed.

Buddhism originated in India, and later spread itself in Central Asia, Southeast Asia, China and Far East Asia. However, due to some inherent weaknesses and revival of Hinduism, and subsequent onslaught of Islam on its universities like Nalanda, Odantapuri and Vikramshila, it lost its presence in a great way.

It survived and flourished in Tibet, Ceylon, Burma, Thailand, Cambodia and some other few countries. Buddhism is still a widely professed religion, and even finding many adherents to its tenets in Europe and America.

Rs. 1600 (Set of Three Volumes)

ENCYCLOPAEDIC DICTIONARY OF BUDDHISM

Encyclopaedic Dictionary of Buddhism

Vol. III

Samir Nath

Sarup & Sons
New Delhi

Published by
Sarup & Sons
4740/23, Ansari Road
Darya Ganj,
New Delhi 110 002

Encyclopaedic Dictionary of Buddhism

1998

ISBN 81-7625-019-6 (Set)

Printed in India

Published by Prabhat Kumar Sharma for Sarup & Sons, Laser typesetting by Jitendra Kumar Singh, and Printed at Mehra Offset Press, Chandni Mahal, Daryaganj, New Delhi.

Preface

This splendid work on the religion and philosophy of Buddhism is the result of a great toil. This book subjectively and objectively selects the topics, phrases, idioms, history, development, sects, philosophy and many other untouched aspects of Buddhism, and in sharp, succinct and iucidly explains them, at many a place themes are elaborately discussed.

Buddhism originated in India, and later spread itself in Central Asia, Southeast Asia, China and Far East Asia. However, due to some inherent weaknesses and revival of Hinduism, and subsequent onslaught of Islam on its universities like Nalanda, Odantapuri and Vikramshila, it lost its presence in a great way.

It survived and flourished in Tibet, Ceylon, Burma, Thailand, Cambodia and some other few countries.

The editor very gratefully acknowledges his debt of the source material—some rare and some well known books on Buddhism—without which the compilation of the dictionary would have been quite impossible.

The editor also thanks the Publisher, Mr. Prabhat Sharma for his readiness to publish the work very efficiently and quickly.

SAMIR NATH

P

Paccekabuddhas or Partyeka-buddhas

A symbol of the primordial spiritual egos, or Divine monads, who have not yet descended to incarnate in the lower worlds.

"High above thee four stages (of sainthood) stand those perfect ones, 'who have of themselves alone become partakers of the buddhahood' (Pacceka-buddha); they have won the knowledge that brings deliverance, not as disciples of one of the holy, universal Buddhas, but of their own power, yet their perfection does not extend so far that they could preach it to the world. ...'In the whole universe,' says Buddha, 'there is, except me only, no one how is equal to the Pacceka. buddhas.'"—H. Oldenberg, *Buddha*, pp. 321. 322.

On the highest plane, atma, are the spiritual monads, "Sons of God," who in prior universes have become perfect and are now in unity with the manifesting Self. Those of them who have not already descended to gain experiences in the lower life have full consciousness on their own plane of atma, but not on any plane below, for they have no lower nature and cannot express (peach) their perfections of the lower worlds. But in the whole universe there is none but the Higher Self equal to these other Selves, for essentially they are all one on the highest plane.

Pagoda

A symbol of the higher planes in which are the Divine attributes. The dragons and ornaments signify wisdom and the "treasures in heaven,"—the higher qualities on the buddhic plane.

Pahad (Geburah), Punishment, Judgment, Severity; The Moon

A symbol of the Personality on the lower mental plane of consciousness.

Pairika Knathaiti

A symbol of the astral principle which first awakens the soul.

Palace or House

A symbol usually of the causal body, but occasionally of the astral body, in accordance with the context.

Palace of the Deity

A symbol of the plane of atma, the abode of the Self.

Palanquin of the Child Buddha

A symbol of forthgoing energy of the Self in his buddhic vehicle.

Palestinus or Pelusius

A symbol of higher intellect enlightened by the intuition and put in relation to the personality.

Palmistry

A method of divination by the shape of the hands and the lines and mounds on the palms and fingers. Palmistry is one of the oldest forms of divination, and until modern times was more commonly know as cheiromancy or chiromancy.

The exact age and origin of palmistry are not known. Prehistorical hand prints found on cave walls in France, Spain, and Africa may have had a magical significance connected

with the development of palmistry, As a method of divination, it is believed to have started as early as 3000 B.C. in either China or India and then spread westward. One theory places its beginning at about 1100 B.C. when the first written works appeared on physiognomy, the art of judging a person based on facial features.

Palmistry was popular during the Middle Ages. Adherents believed that the lines upon a hand were stamped by occult forces and would reveal character and destiny. They looked for support to such biblical scriptures as Isaish 49:16, "behold, I have graven these on the palm of they hands; thy walls are continually before me", Job 27:7, "He sealeth up the hand of every man; that all men may know his work"' and Proverbs 3:16, "Length of days in her right hand, and in her left hand riches and honour."

Most Western medieval hand-readers were village wise women, witches, and Gypsies. Among the Kabbalists rabbis were skilled at in and read palms after Sabbath to foretell the future.

In the fifteenth century, the church forbade palmistry and other forms of divination and ordered all written works on the subjects confiscated, merely driving the practice underground. Intellectual interest waned of its own accord with the advent of the age of science and reason in the seventeenth century. Palmistry became a parlor art, popularized in the nineteenth and twentieth centuries by such figures as "Cheiro," the pseudonym of "Count" Louis Harmon, an Irish fortuneteller.'

In India, China, and other parts of the East, Palmistry remains part of some esoteric teachings and continues to be used for divination.

A palmist first looks at the shape of the hand, which indicates physical or artistic activities. The left hand is said to reveal destiny at birth; the right is a map of how successfully the destiny has been carried out. Roles of the hands are reversed for left-handed people. The palmist then

observes the lines, digits, and fleshy mounds, which have correspondences to the signs of the zodiac, sun, moon, and planets, and indicate such factors as longevity, health, emotions, intellect, love, luck, money, psychic ability, and so on.

In one form of Chinese palmistry, the hand is analyzed based on the five element of earth, air, fire, water, and ether, which represent the physical, emotional, creative, intellectual, and spiritual aspects of a person. In acupuncture and moxa therapy, the lines of the palm are said to reveal changes in internal organs.

As a means of prediction, palmistry, like other forms of divination, reflects the conditions of the moment. Edgar Cayce once said that a palmistry prediction was about 20 percent absolute and 80 percent chance, depending on free will. Palmists say choices can physically change the hands, within certain limits. In China it is believed that the palm patterns can be improved through Zen and yoga disciplines, especially in young children. See *Divination.*

Palm Trees; Palms

Symbolic of glimpses of higher things. Intuitions of love and truth.

Pamyles

A symbol of the personality.

Pandavas, or Five Pandu Princes, The Sons of Pandu

Symbols of five of the higher active attributes of the soul, namely,—Yudhi-shthira=the Spiritual mind. Bhima=the philosophic Intellect. Arjuna= the Personality with Spark. Nakula= the love of Goodness. Shadeva= the love of Truth.

These enter the field of conflict (the mind) to overcome the desires (Kurus).

Pandora

A symbol of the emotion-nature which becomes allied with the lower mind (epimetheus).

Pandu, King

A symbol of the Divine Mind, active at a certain stage.

Panic Terrors

This symbol refers to the functioning of the sympathetic system which is astral.

Parable

A symbolic narrative of comparison, to illustrate the laws of the inner world by the laws of the outer.

Paradise

A symbol of a state of blissful consciousness on either the higher the higher mental plane or the buddhic plane, in which the soul is suffused in Wisdom, Truth, and Love, and entirely free from the lower nature.

"Paradise, symbolically taken, means wisdom, intelligence, both divine and human, and the proper comprehension of the causes of thing."—Philo. *Works*, Yonge, Vol. IV. p. 286.

"In a straight line line below the Arsh and Kurshi, and of the light of the former, God created the eight Paradises. These are arranged one within the other, in as many ascending stages, the inner most and highest of all being the 'Garden of Eden', which overlooks all the others like a citadel on a lofty eminence in the midst of a walled city... The wonderful tree called the Tuba or 'Beatitude,' the roots of which are in the region of the Lote-tree above the higher Paradise, sends its branches down to all the eight Gardens, a shoot entering the abode of every inhabitant."—Gibb, *Hist. of Ottman Poetry*, Vol. I. pp. 36-7.

"To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise (or Garden) of God,"—Rev. ii. 7.

Below the planes of atma (Arsh) and buddhi (Kursi), there is the mental plane divisible into seven sub-planes, on each of which the ego may experience a subjective state of consciouness, while withdrawn from incarnation. On the three higher of these subplanes is the blissful state of devachan. On the lower sub-planes of the buddhic plane is the "Kingdom of heven," the "Garden of Eden," or the "eighth Paradise." The "tree of Life," or "Tuba tree," which has its roots above, in atma, and its branches below, is the Ray of the Divine Life, the Spirit or Spark which is in the higher nature of every human soul. The ego which overcometh the lower nature shall rise to the buddhic plane and be given the fruit of the tree of Life,—the spiritual endowments which accrue from successful efforts in the life below.

Paradise (lower)

A pleasureable state of illusion on the astro-mental plane.

Parapsychology and Post-mortem Existence

John Hick has examined the evidence fromprapsychology on the question of post-mortem existence in some detail and has demonstrated rather convincingly that cases of apparent contact with the spirits of the dead can be explained through the phenomenon of telepathy. He writes:

> In connection with 'ghosts' in the sense of apparitions of the dead, it has been established that there can be meaningful hallucinations', the source of which is almost certainly telepathic. To quote a classic and somewhat dramatic example: a woman sitting by a lake seen the figure of a man running toward the lake and throwing himself in. A few days later a man commits suicide by throwing himself into this same lake. Presumably, the explanation of the vision is that the man's thought while he was contemplating suicide had

> been telepathically projected onto the sense via the woman's mind.

He goes on to say:

> In many of the cases recorded there is delayed action. The telepathically projected thought lingers in the recipient's unconscious mind until a suitable state of inattention to the outside world enables it to appear to the conscious mind in a dramatized form—for example, by a hallucinatory voice or vision—by means of the same mechanism that operates in dreams. ... [So] if phantoms of the living can be created by previously experienced thoughts and emotions of the person whom they represent, the parallel possibility arises that phantoms of the dead are caused by thoughts and emotions which were experienced by the person represented when he or she was alive. In other words, ghosts may be 'psychic footprints', a king of mental trace left behind by the dead but not involving the presence or even the continued existence of those whom they represent.

Buddhism, however, does not establish its case for post mortem existence on the basis of mediumship or contact with the dead. It establishes it on the basis of clairvoyance. Moreover, the idea of a surviving soul also presents some problems in the case of Buddhism. It has been claimed, for instance, that "the Buddhist theory of survival is a novel theory which is not to be found in pre-Buddhistic literature. It was a doctrine of survival without the concept of a self-identical soul or substance or soul." It would be unwise to connect the denial of a soul too closely with the prospect of non-survival of beings, for after all not only does Buddhism believe in the existence of rebirth, it also believes in the existence of ghosts. The point here, as in the case of a human being, or a stable flame, is that a false sense of permanence is perceived within a world in which everything is in flux. The use of clairvoyance rather then mediumship to establish

post-mortence is also strikingly Buddhist. It is said that Buddha gained such a clairvoyant insight into this past lives (and that of others) on the night of his enlightenment. The manner in which such a clairvoyant vision might occur is described as follows.

When his mind is thus composed, clear and cleansed, without blemish, free from adventition defilements, pliant and flexible, steadfast and unperturbed, he turns and directs his mind to the recollection of his former lives, viz. one life, two lives... ten lives...a hundred lives... through evolving aeons, recalling in what place he was born, his name and title, his social status, his environment, experiences and term of life and dying there in what place he was next born and so on up to his present existence, he remembers the varied states of his former lives in all their aspects and details. Just as a man who has travelled from his village to another and from that to yet another, when he returns to his former village by the same route, remembers how he came from that village, where he stayed and rested, what he said and what he did; even so, when the mind is composed.

Parents of Children

A symbol of lower conditions which give birth to higher.

Parganya

A symbol of the Divine Life of the universe and of the soul on the buddhic plane.

Pastoral Life

A symbol of the activities of the desire-mind, and the disciplining of the lower emotions.

Patriarchs of Genesis

Symbols of the successive stages of growth in the evolution of the consciousness, within which stage the several powers and virtues are developed and realized, by means of which the ego is gradually built us, until finally the

"Noah,"—or Self to be unsheathed in the causal-body (ark),-is arrived at. The lives of the patriarchs signify the periods, and their names serve to connect the successive effects with their antecedent spiritual causes.

Paul Tillich's View

Paul Tillich (1886-1965) is an extremely influential figure in modern thinking about faith. As a preliminary to the presentation of his views we may cite his definition of faith as "the state of being ultimately concerned". The expression "ultimate concern" has gained wide currency as a definition of faith and even of religion and its flavour can perhaps be conveyed to a Buddhist if one chose to describe *Nirvana* as *parama dharma*. The following comments could be understood in the same light: "People are in fact, ultimately concerned about many different things- for example, their nation, or their personal success and status; but these are propriety only preliminary concerns, and the elevation of a preliminary concern to ultimacy is idolatry". Tillich describes ultimate concern in an often-quoted passage:

> Ultimate concern is the abstract translation of the great commandment "The Lord, our God, the Lord is one; and you shall love the Lord you God with all your strength." The religious concern is ultimate; it excludes all other concerns from ultimate significance; it makes them preliminary. The ultimate concern is unconditional, independent of any conditions of character, desire, or circumstance. The unconditional concern is total; no part of ourselves or of our world is excluded from it: there is no 'place' to flee from it. The total concern is infinite: no moment of relaxation and rest is possible in the face of a religious concern which is ultimate, unconditional, total, and infinite.

The recognition of the ultimacy of Nirvana in Buddhism provides the cue here, for it represents "the culmination of that freedom of mind and freedom through extrasensory

wisdom which, as the crown of renunciation and the casting aside of all unskills, dominates the Teaching: Even as the great ocean has but one flavour, that of salt, so has this *Dharma* and Discipline but one flavour, that of freedom' (*Vinaya-Pitaka* ii. 39; *Anguttara Nikaya* iv. 206; Udana 54), 'that freedom which is analogous to knowledge on the one hand and Nirvana on the other" (*Majjhima-Nikaya* i. 304; *Samyutta-Nikaya* iii, 189; v. 218)...

To revert now to a further consideration to Tillich's ideas prior to comparing them with the Buddhist, it has been pointed out that the phrase "ultimate concern" is ambiguous as it "may refer either to an attitude of concern or to the (real or imagined) *object* of that attitude. Does 'ultimate concern' refer to a concerned state of mind or to a supposed object of this state of mind?

The Buddhist response to this dilemma can take two forms. If the question is transposed in terms of *Nirvana* and the question is asked whether it refers to a subjective attitude or an object, the Buddhist response is likely to be that it represents an experience which is "free from any partiality or dualism", an experience which has overcome "the extremes of emphasizing subject or object", that it is an experience in which "the infinite is not only conceptualized but realized". The famous passage from the Pali text (Udana 80) deserves to be cited here.

> O bhikhus, there is the unborn, ungrown, and unconditioned. Were there not the unborn, ungrown, unconditioned, there would be no escape for the born, grown, and conditioned. Since there is the unborn, ungrown, and unconditioned, so there is escape for the born, grown, and conditioned.
>
> Here the four elements of solidity. fluidity, heat and motion have no place; the notions of length and breadth,the soubtle and the gross, good and evil, name and form are altogether destroyed; neither this world nor the other, nor coming, going or standing, neither death nor birth, nor sense-objects are to be found.

It is interesting that in his own efforts to solve the dilemma posed earlier, Tillich seems to espouse an isomorphic solution.

> In his later book, *Dynamics of Faith,* this ambiguity is resolved. Tillich explicitly adopts both of these two possible meanings by identifying the attitude of ultimate concern with the object of ultimate concern. 'The ultimate of the act of faith and the ultimate that is meant in the act of faith are one and the same." This means the"... disappearance of the ordinary subject-object scheme in the experience of the ultimate, the unconditional.

If, however, the question is not transposed in terms of *Nirvana* but is restricted to faith as understood in its accepted connotation, then the Buddhist answer will assume a very different form. For if it is faith one is dealing with through the intermediary expression of "ultimate concern" then for the Buddhist faith is clearly a matter of *attitude and not object* in both Theravada and Mahayana Buddhism. The question is raised in Theravada Buddhism that if the Buddha and the Buddhist saints have, after their death, passed into a state about which nothing empirically valid can be predicated then how can offerings made to them earn merit? The answer of the elder Nagasena to the Indo-Greek king Menander (or Milinda), who asked the question, is worth citing:

'Does the broad earth acquiesce, O king, in all kinds of seeds being planted all over it?"

'Certainly not, Sir."

Then now is it those seeds, planted without the earth's consent, do yet stand fast and firmly rooted, and expand into trees with great trunks and sap and branches, and bearing fruits and flowers?'

Though the earth, Sir, gives no consent, yet it acts as a site for those seeds, as a means of their development. Planted

on that site they grow, by its means, into such great trees with branches, flowers, and fruit.

...As the broad earth, O king, is the Tathagata, the Arahat, the Buddha supreme. Like it he accepts nothing. Like the seeds which through it attain to such developments are the gods and men who, through the jewel treasures of the relics and the wisdom of the [Buddha]-though the have passed away and consent not to it—being firmly rooted by the roots of merit, become like unto trees casting a goodly shade by means of the trunk of contemplation, the sap of true doctrine, and the branches of righteousness, and bearing the flowers of emancipation... Therefore is it, great king. That acts done to the [Buddha], notwithstanding his having passed away and not accepting them, are still of value and bear fruit.'

The evidence from Mahayana Buddhism on this point is more risible but no less pertinent. Both Theravada and Mahayana believe that the sanctity of any object was to a great extent generated by the faith and worship bestowed upon it.

A well-known story illustrate this. An old woman in China heard that a friend of hers was going on a trade journey to India. and she asked him to bring her back one of the Buddha's teeth. The trader went to India, but forgot all about the old woman's request, which he remembered only when he was nearly back home again. He saw a dead dog lying by the wayside, took one of the teeth and gave it to the old woman as his present from India. The old woman was overjoyed, built a shrine for the tooth, and she and her friends worshipped it daily. After a time the tooth became radiant, and emitted a strange light. Even after the merchant had explained that it was only a dog's tooth, the halo round the tooth persisted, so strong was the faith and devotion of this old woman.

We must now consider faith as ultimate concern not as it is ordinarily accepted but as it is understood by Tillich in

terms of his own profound theology. According to such a view,

> ultimate concern is not a matter of the human subject adopting a certain attitude to a diving Object but is, in Tillichian language, a form of the human mind's participation in the Ground of its own being. This notion of participation is fundamental to Tillich's thought. He contrasts two types of philosophy of religion, which he describes as ontological and cosmological. The latter (which he associates with Aquinas) thinks of God as being 'out there', to be reached only at the end of a long and hazardous process of inference; to find him is to meet a Stranger. For the ontological approach, which Tillich espouses and which he associates with Augustine, God is already present to us as the Ground of our own being, yet at the same time God infinitely transcends us. Our finite being is continuous with the infinity of Beings: consequently, to know God means to overcome our estrangement from the Ground of our being; God is not Another, an Object which we may know or fail to know, but Beings-itself, in which we participate by the very fact of existing. To be ultimately concerned about God is to express our true relationship to Being.

From a Buddhist point of view, two elements in such a worldview and godview are of special interest: (1) the distinction between the ontological and the cosmological and (2) the concept of participation which goes with the ontological type of philosophy of religion. The general trend of Buddhist thoughts is ontological rather than cosmological, that is why, as indicated in an earlier chapter, "Monotheism has never appealed .to the Buddhist mind. There has never been any interest in the origin of the Universe—with only one exception", when allegedly under Islamic influence it came up with the idea of a primeval Buddha (*Adibuddha*), and in doing this it may have even prepared "the way for its own extinction."

The development of the idea of participation in Tillich naturally assumes a theistic background. However, similar thought-patterns can be identified within Buddhism is the theistic discontinuity between creature and god is temporarily suspended. This is, for instance, the clear thrust of the following comment, although from an opposite angle:

> the emphasis on the identity of the Buddha with this world had accustomed the Mahayanists to the idea that the Buddha nature dwells in every part of the universe, and therefore in the heart of each one of us.

"The Lord Buddha on his lion-throne

Dwells in each particle of sand and stone".

If one assumes that by our own effort we ourselves strive for salvation, which part of ourselves is it then that seeks Nirvana? Is it our individual self, or perhaps our 'higher self', our 'Buddha-self', which does the seeking? The Mahayana came to the conclusion that it is really the Buddha in us who does the seeking and that it is the Buddha nature in us which seeks Buddha-hood.

Here then lies the great difference in how ultimate concern may be interpreted in the Christian and Mahayana Buddhist contexts: their different conceptions of the *ultimate* have a profound implication for the nature of the *concern.* In Mahayana Buddhism the final development of this concern leads to a complete identification with the absolute, while in Christianity it can lead to a complete distancing form it. The point calls for elaboration which may also result in its clarification. In Mahayana.

> Nirvana is that mental state in which one realizes that all things are really non-existent and they are ultimately all the same. The moment an individual realizes this state of mind he is enlightened and realizes the Buddha-nature within himself. He eradicates from his own mind not only the concept of his own individuality but also the concept of the

> substantiality of everything. He cannot distinguish himself from any other thing or even from the absolute, for he has merged into the absolute. Since the absolute or the Buddha nature is eternal, he also becomes eternal.

We have here, in Tillich's words, the "disappearance of the ordinary subject-object scheme", a point also made earlier in the case of *Nirvana* in the context of Theravada Buddhism. However, in a Christian context, this disappearance sends the needle plunging to the opposite and of the compass. As John H. Hick explains:

Stressing the removed of the subject-object dichotomy, his [Tillich's] definition of faith can be seen as pointing to humanity's continuity or even identity with God as the Ground of one's being. But it can also be seen as pointing in the opposite direction, toward so extreme a sundering of God and man that faith can operate as an autonomous function of the mind whether God be a reality or not. Tillich presents this view in the following passage:

> "God... is the name for that which concerns man ultimately. This does not mean that first there is a being called God and then the demand that man should be ultimately concerned about him. It means that whatever concerns a man ultimately becomes god for him, and conversely, it means that a man can be concerned ultimately only about that which is god for him."

Paul Tillich's discussion of faith can also be aligned with the equation of *samsara* with *Nirvana* in Buddhism. In the following passage Tillch's claim of developing a standpoint 'beyond naturalism and supernaturalism' is reminiscent of Nagarjuna's claim of Emptiness representing a superior standpoint beyond *samsara* and *Nirvana*.

Thus, with Tillich's formula, one can either define faith in terms of God, as one's concern about the Ultimate, or define

God in terms of faith, as that—whatever it may be—about which one is ultimately concerned. This permissiveness between supranaturalism and naturalism is regarded by Tillich as constituting a third and superior stand point 'beyond naturalism and supranaturalism". whether Tillich is justified in regarding it in this way is a question for the readers to consider for themselves.

The same may be said of Nagarjuna's claim.

Pavilion

A symbol of a vehicle of consciousness, or sheath of the soul.

Peace, or Rest

A symbol of blissful union of the higher and lower Selves. This implies liberation from the strife of lower plane activities, and the establishment of equilibrium in the soul.

Peace and A Sword

Symbols of passive and active conditions.

Pearls

A symbol of higher truths and emotions.

Peculiarity of Religious Language

In the philosophy of religion as it has developed in the West, two main questions may be identified as representing problems associated with the religious use of language: (1) what "special sense" do "descriptive terms bear when they are applied to God"? (2) what is "the basic function of religious language"? In relation to this last question one would want to ask, "In particular, do those religious statements that have the form of factual assertions (for example, "God loves mankind") refer to a special kind of fact—religious as distinguished from scientific fact or do they fulfill a different function altogether"?

When one examines the descriptive terms that are applied to God in Christianity, two points at once become quite clear: (1) that although words from everyday life are used to make theological statements such as "God said", clearly a "long shift of meaning between the familiar secular use of these words and their theological employment", is involved. When it is stated that "God said", it is hardly implied that "God has a physical body with speech organs which set in motion sound wave" which impinge on somebody's ears. (2) It is equally clear, however, "that in all cases in which a word occurs both in secular and in theological contexts, its secular meaning is primary in the sense that it developed first and has accordingly determined the definition of the world". Thus if it is said that "God loves mankind" then the meaning of the statement is derived from our experience of love as human beings, yet "God is said to be 'without body, parts, or passions'. God has then, it would seem, no local existence or bodily presence through which to express love. But what is disembodied love, and how can we ever know that it exists?"

The Buddhist response to these issues can take several forms. As Buddhism does not a acknowledge a God and maintains that the concept of God has not been "meaningfully established", "it becomes pointless to build a religion or a religious language based on the concept of God". Another less extreme but more general criticism could flow from the fact that the meaning of the words used in everyday life is so nebulous that even if the existence of God was conceded hypothetically, the discourse about God would still be seriously compromised by this nebulousness. Edward Conze suggests that if the Buddhists have "never stated that God is *love*... that may be due to their preoccupation with intellectual precision, which must have perceived that the word 'love' is one of the most unsatisfactory and ambiguous terms one could possibly use".

The one point on which the Buddhist position would seem closest to that in the Western philosophy of religion would relate to the primacy of the secular meaning. Indeed, Buddha

is sometimes quoted as stating that" one should not overstep the limits of conventional usage". The point, however, must be elaborated to avoid any misunderstanding, for the Buddha also declares that there were "expressions, turns of speech, designations in common use in the world which the [Buddha] uses without being led astray be them"—an aspiration which Christian theology could well share with him. In fact, if we recognize that the kind of role God plays in theism seems to be played by a Bodhisattva in Buddhism, then we find that Buddhist discourse is also compelled to contend with the peculiarities of religious language as identified in a Christian context. Edward Conze writes that in Mahayana Buddhism:

> The Buddhas and Bodhisattavas become an object of the desire to love Now the word love is extremely ambiguous, and harbours a great multiplicity of meanings. In this context, love in the sense of Bhakti means a personal relationship with a person whom one wishes to see, wishes to be with, whom one does not want to let go, whom one wants to persist. The orthodox view which the "Wise" had formed of the Buddha had made him quite unsuitable as an object of such love. He was said to be *extinct*, and, after his *Nirvana*, to have gone to nowhere at all. He was really lost to the world, quite isolated from it. Only his Dharma, an impersonal entity, remained. This theory had, from the very start, proved emotionally quite unsatisfactory to those whose religion meant *love*. Ananda, among the immediate disciples of the Buddha the chief representative of bhaktic mentality, a man who *loved* the Lord as a person, could not resign himself to his loss. He formed the quite heretical opinion that, when he entered Nirvana, the Buddha had gone upto the Heavens of Brahma, just as at birth he had come down from the Tushita Heavens....
>
> As time went on, the bhaktic trend grew in India. Buddhism was not exempt from it. Increasingly the faithful wished to "dwell in the sight of the Buddha," or to "see the Tathagatas". In spite of official

> discouragement, they wished to believe that the Lord Buddha was not really extinct, but that somewhere he was present and in existence. Wisdom and devotion were in open conflict. Wisdom consisted in giving up all supports whatsoever. Devotion was unhappy without some persisting person as its support. The Mahasanghikas came to the rescue of the devotional needs of the laity by fostering the belief that the Buddha, as a supramundane being had not quite passed away, but persisted after his Nirvana is some form or other. The Mahayana greatly developed this idea, and filled the entire universe to the utmost limits of space with Buddhas and Bodhisattvas who were alive and thus could be loved and treasured.

This citation extends the discussion of the issue on hand to a form of Buddhism which is an popular as the Theravada but whose philosophy has often not been taken as much into account in intellectual comparisons of Christianity and Buddhism as Theravada Buddhism. The relevance of such an extension becomes apparent the moment one focuses on a term which plays as key a role in Buddhism, and especially in Mahayana Buddhism, as 'love' does in Christianity; namely compassion (*karuna*). In Mahayana Buddhism, in the context of the Bodhisattva, its complexity begins to parallel Christian discussions of *agape, eros,* etc. For,

> compassion itself is capable of three degrees of protection: at first the Bodhisattva is compassionate of living beings; then he realizes that these do not exist, and directs his compassion on the impersonal events which fill the world; finally, the compassion operates within one vast field of Emptiness. The last two stages are unattested by our everyday experience. Nevertheless, it is not necessarily absurd to speak of a compassion which "has no object at all", for we know of other emotions which arise inwardly, without the stimulus of outside objects. Under the influence of excessive adrenaline a person may feel very angry, and will then look round for an object to vent his wrath

> on. An elderly spinster is full of more love and tenderness then she knows what to do with, and accordingly she will not ret until she has found someone to bestow it upon, even if only a cat or a parrot. Similarly a Bodhisatta's compassion springs from the depths of his heart, and from there is spreads over to that which he knows to be illusory.

This discussion was set in motion by a consideration of the "special sense" that "descriptive terms bear when they are applied to God." In Buddhism a similar issue arises in the context of descriptive terms when they are applied to Nirvana. Much has been written on this point but the following passage serves to illustrate the issue.

> Nirvana is beyond all terms of duality and relativity. It is therefore beyond our conceptions of good and evil, right and wrong, existence and non-existence. Even the word 'happiness' (suture) which is used to describe Nirvana has an entirely different sense here. Sariputta once said: 'O friend, Nirvana is happiness! Nirvana is happiness!' Then Udayi asked: 'But, friend Sariputta, what happiness can it be if there is no sensation? Sariputta's reply was highly philosophical and beyond ordinary comprehension: That there is no sensation itself is happiness.

This makes us revert to a point common to the philosophy of religion and to Buddhism—that even though the teaching may not be conventional it has necessarily to be conveyed by resorting to conventional language. How might this be possible?

Personal

The question of God being personal can be moved in two directions: (1) given the acceptance of a God in Buddhism who is morally perfect but not a creator nor omniscient and omnipotent, could one enter into a personal relationship with

him? (2) Is it possible to treat the Buddha as a personal God in some sense?

Although it is obvious that one could regard the Mighty God (Maha Brahma) in personal terms, in the New Testament the "conviction as to the personal character of God is embodied in the figure of a fatherhood that was constantly used by Jesus as the most adequate earthly image with which to think of God". The Mighty God does declare that he is the "Father of all things". The difficulty, however, arises from the fact that the way to gain companionship with him is not "by petitioner prayers but by cultivating the divine life".

As for the Buddha himself, it was of course possible for his followers to relate to him in personal terms rather than as "a person"— a concept he denied. And he is known to have favoured monks and nuns with expressions of both physical and spiritual solicitude. But to go beyond this point and carry personal consultation to the point of personal adulation was problematical. He declared to the monk Vakkali, who was overly fond of keeping his company: "What is there, Vakkali, in seeing this vile body of mine? Who sees the spiritual Dharma, he sees me; who sees me, sees the spiritual Dharma. Seeing Dharma, Vakkali, the sees me; seeing me, he sees Dharma". One can see here a difference which cuts deeper; the disciples of Jesus could relate to Jesus as a living historical prophet and even incarnation but a rather different ambience surrounds the Buddha. "Unlike official Christianity Buddhism is not a historical religion, and its message is valid independently of the historicity of the event of the life of the 'Founder', who did not found anything, but merely transmitted a dharma pre-existing him since eternity".

Attempts were made to "personalize" even the dharmakaya of the Buddha. But as Edward Conze points out:

> We can well believe in the selflessness of a Buddha conceived in this way. But when the Mahayana goes on to say that this Buddha—all-knowing, all-wise, all there is—is also all-compassionate, we remain slightly

> unconvinced. In an effort to humanize the Buddha the Mahayanists called him a 'father' of all those who are helpless and afflicted, but this attribute never quite comes to life.

This personal aspect of theism, however, stands out more clearly in relation to the Budhisattvas rather than the Buddhas. Early Buddhism acknowledges one Budhisattva or Buddha-to-be, Maitreya by name. Richard H. Robinson points out that,

> Maitreya, unlike the Buddhas before him, is alive, so he can respond to the prayers of worshippers. Being compassionate, as his name indicates, he willingly grants help, and being a high god in his present birth, he has the power to do so. *His cult thus offers its devotees the advantages of theism and Buddhism combined.*

The proliferation of Bodhisattvas in Mahayana Buddhism could also be attributed in part to this factor. Numerous inscriptions on rocks in Central Asia express the personal hope of messianic redemption with the succinctly worded importunity: 'Come, Maitreya, come!".

Pen and Tablet

Symbols of the Holy Spirit (atma-buddhi) and the causal-body. The writing signifies the Divinely inspired Scriptures which teach of the evolution of the soul until the end of the cycle.

Penance

A symbol of aspiration which implies discontent with a lower condition to which the spirit is for a time bound.

"But those in whom dwell penance, abstinence, and truth, to them belongs that pure Brahma-world, to them, namely, in whom there is nothing crooked, nothing false, and no guile."—*Prasna Upanishad, Ques.* I. 15. 16.

Those qualities or souls which aspire while withdrawing from the lower attractions, and which pursue the truth, to

them is assigned consciousness on the buddic plane, free from the errors, illusions, and evils of the lower planes.

Penances

A symbol of the sufferings and travail which the ego undergoes in its passage through the lower life in order to attain to perfect bliss, and to pass beyond the planes of manifestation.

Per-aha, or "House of Battle"

A symbol of the stage of the soul's evolution when victory over the lower nature is possible.

Perfumes

Symbolic of faith an trust in the Highest. These are effects upon the higher planes which become the causes, in turn, of mental evolution.

Person

A fleeting outer appearance of an inner mental condition which is changing and temporary as qualities develop in the soul.

Personality

A temporary aggregation of a limited number of soul-qualities about a centre of consciousness during a life-period on the lower planes. Consciousness itself is spiritual and eternal, and is an attribute of the Divine monad or ego in the personality; but the states of consciousness in the lower nature are phases of experiences,—state which pass away, having no abiding reality. The personality has to be regarded as a limited manifestation of the immortal individuality which periodically out breathes it and again inbreathes it. Its seat is in the lower mind, where it is an observer of a series of evanescent feelings and appearances on the mental plane.

Phaeacians

A symbol of the higher mental faculties on the arupa levels of the mental plane.

Pharisees

A symbol of that state of mind which produces literalism, formalism and dogmatism.

Phenomena

There are appearances subject to constant change, and therefore having no reality in themselves.

"And a second thing I will tell thee: There is no origination of anything that is mortal, nor yet any and in baneful death; but only mixture and separation of what is mixed, but men call this origination."—*Empedocles,* Fairbanks, 436.

All that exists upon the lower planes cannot persist, since nature has no life of itself and is consequently mortal. Death is negative and equally non-existent; death therefore cannot be an end. The "mixture" and "separation" are the combinations and segregation of the lower life. The lower mind speaks of these phenomena as real, whereas they are but appearance.

"According to the Qabbalah, the emanated in its inner being does not in reality proceed from the emanating one; that which is produced is only an appearance. and the real (or true) nature remains in the inner upper one."— I Myer. *Qabbalah* p. 110.

"All that is subject unto genesis and change is verily not true... The untrue. O Son, doth perish" (*Hermetic Treatise of Truth*). G.R. S. Mead, T.G. Hermes, Vol. II. pp, 21-2.

"The phenomenal world cannot disclose its own secret. To find this, man must seek in that substantial world which lies within himself, since all that is real is within the man."—E. Maitland, *Life of A.K.,* vol. I. p.54.

"You cannot prove that anything whatever existes outside your own mind; you can only jump the difficulty and make at least the provisional assumption that things are what they seem, that the world as we know it has objective reality—a more than doubtful proposition."— R.J. Campbell, Serm., *Knowing in Part.*

Phillips's Non-cognitive Theory

The language-game theory may now be applied to Christianity as well as to theism. In that case the argument would run that:

> To participate wholeheartedly in, say, the Christian 'form of life' is, among other things, to use distinctively Christian language, which has its own internal criteria determining what is true and false within this universe of discourse. The internal transactions constituting a given language-game are thus invulnerable to criticism from outside that particular complex of life and language—from which it follows that religious utterances are immune to scientific and other nonreligious comment.

If this is granted then,

> It would, for example, be an authentic piece of traditional Christian discourse to refer to the first man and woman, Adam and Eve, and to their fall from grace in the Garden of Eden, a fall that has made us, along with all their descendants, guilty before God. According to this Non-Wittgensteinain theory of religious language, such a way of talking does not clash with the scientific theory that the human race is not descended from a single primal pair, or that the earliest humans did not live in a paradisal state, for science is a different language-game, with its own quite different criteria.

D.Z. Phillips has applied this view to "two themes in particular: prayer and immortality". The theme of immortality may be explored further as an illustration of his approach. The traditional cognitive understanding of the Christian concept of "the life everlasting" is a view about continued existence subsequent to death. For Phillips, however, a now-cognitive understanding yields a very different meaning:

> Eternal life is the reality of goodness, that in terms of which human life is to assessed...Eternity is not an extension of this present life, but a mode of judging it. Eternity is not more life, but this life seen under certain moral and religious modes of thought...Questions about the immortality of the soul are seen not to be questions concerning the extent of a man's life, and in particular concerning whether that life can extend beyond the grave, but questions concerning the kind of life a man is living.

The moral quality of this interpretation lies in the freedom it affords from egocentricity. As he explains:

> This renunciation [of the idea of a life to come] is what the believer means by dying to the self. He ceases to see himself as the centre of his world. Dealth's lesson for the believer is to force him to recognise what all his natural instincts want to resist, namely, that he has no claims on the way things go. Most of all, he is forced to realise that his own life is not a necessity.

The Buddhist will be quick to criticise this view because according to Buddhism it is the craving of the ego for permanence which generates a belief in everlasting life and thus, from the Buddhist point of view, the argument has not merely been reversed, the proverbial cart has been put before the horse.

As a Christian thinker, Phillips has also used his non-cognitive approach to religious language the strengthen the moral justification of God's existence by suggesting that

such a belief is conducive to moral progress, a point touched upon earlier. The following extracts from his works represent his argument:

> In order to renounce one's power one must not fix one's attention on *how* people are: useful or useless for one, desirable or undesirable, morally deserving or undeserving, but on the fact *that* they are. This is a prerequisite of compassion. When it is achieved in the presence of suffering, the giver is able to give without feeling that he has done anything deserving of praise, and the sufferer is able to receive without feeling bought or degraded. It might be said that in this attitude, people are seen, not as the world sees them, but as God sees them... The believer, if his faith is at all deep, is not concerned with his rights. He is not concerned with receiving thanks for the good he does, or recompense for the harm he suffers. What he considers to be advantage, disadvantage, happiness or misery is determined by his relationship to the love of God.... Without his belief he could not be said to have the same relationship or experience the same events... The reason why [the] love of God is said to be other than the world, is, as I have tried to illustrate, because it entails dying tot he world's way of regarding things... The love of God is manifested in the believer's relationship to people and things... To see the world as God's world, would primarily be to possess this love. To say that God created a world would not be to put forward a theory, hypothesis, or explanation of the world.

Phillips himself recognizes that his mode of discussion seems to "deny the objective reality of God". He goes on to observe:

> The term 'objective reality' is a hazy one. The objector may be suggesting that the believer creates his belief, or decides that it should be the kind of thing it is. This obviously is not the case. The believer is taught

> religious beliefs. He does not create a tradition, but is born into one. He cannot say whatever he likes about God, since there are criteria which determine what it makes sense to say. These criteria may develop or change partly as the result of personal decisions. But not anything can count as a religious decision or a religious development.

Gunapala Dharmasiri has pointed out that to do justice to Phillip's position one must distinguish between "existential" and "objective" reality. God may be rendered an "existential" reality for a Christian but if it is his claim that even the "objective reality of God is to be established on grounds of traditions" then the objective reality of unicorns in certain societies may also have to be accepted "because they have behind them a strong tradition which gives criteria for talking about them". This would then represent a special case of Gunapala Dharmasiri's general argument that there is a close relationship "between superstitious types of thinking and theological thanking".

John Hick offers the following general criticism of this line of approach:

> Indeed, the basic criticism that has been made of the Neo-Wittgensteinian theory of religious language is that it is not (as it professes to be) an account of normal or ordinary religious language use but rather is a proposal for a radical new interpretation of religious utterances. In this new interpretation, religious expressions are systematically deprived of the cosmic implications that they have always been assumed to have. Not only is human immortality reinterpreted as a quality of this present mortal life but, more fundamentally, God is no longer thought of as a reality existing independently of human belief and disbelief. Rather, as Phillips says, "What [the believer] learns is religious language; a language which he participates in along with other believers. What I am suggesting is that to know how to use this language is to know

> God." Again, 'To have the idea of God is to know God'. The skeptical possibility for which such a position does not allow is this people have the idea of God, and participate in theistic language, and yet there is no God.

Buddhism advances precisely this sceptical possibility when it suggests that certain beliefs may be useful without being true, and true without being useful or no longer useful.

Philosophy of Religion

In his well-known book, *Philosophy of Religion*, John Hick distinguishes between three usages of the term: (1) as "the philosophical defense of religious convictions", (2) as continuing the work of 'natural' as distinguished from 'revealed' theology and preparing the ground for the latter and (3) as "philosophical thinking about religion". Hick goes on to suggest that the first sense is properly called "apologetics" and the second "natural theology", so that the expression "philosophy of religion" should properly mean only the third, namely, "philosophical thinking about religion". Thus understood:

> Philosophy of religion, then, is not an organ of religious teaching. Indeed, it need not be undertaken from a religious standpoint at all. The theist, the agnostic, and the person of faith all can and do philosophize about religion. Philosophy of religion is, accordingly, not a branch of theology (meaning by "theology" the systematic formulation of religious beliefs) but a branch of philosophy. It studies the concepts and belief systems of religion as well as the prior phenomena of religious experience and the activities of worship and contemplation on which these belief systems rest and out of which they have arisen.

These remarks, emphasizing the distinction between theology and philosophy, are obviously germane to the "philosophy of religions" as understood within the Western intellectual tradition whichis characterized by this polarization,

as also by an even more extended version of it, to wit, the polarization between religion and philosophy. Indeed, if one is to define philosophy of religion as "philosophical thinking about religion" and wishes to move such a discussion in the direction of Buddhism then it might be worth examining, at the very outset, how the intellectual enterprises denoted by the terms "philosophy" and "religion" are understood in a Buddhist context.

Physician, Successful

A symbol of the Self under the aspect of Love which brings harmony to the soul.

Piety in Car or Chariot

A symbol of the Self in the causal vehicle.

Pilgrim

A symbol of the Monad, either of the World-soul or of the individual soul. It may be taken as atmic, or as atima-buddhic (two in one).

"'Pilgrim' is the appellation given to our monad (the Two in one) during its cycle of incarnations. It is the only immortal and eternal principle in us, being an indivisible part of the integral whose—the Universal Spirit, from which it emanates, and into which it is absorbed at the and of the cycle."—Blavatsky, *Secret Doctrine*, Vol. I.p. 45.

"Starting upon the long journey immaculate, descending more and more into sinful matter, and having connected himself with every atominmanifested Space,—the Pilgrim, having struggled through, and suffered in, every form of Life and Being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image*. In order to progress upwards and homewards, the 'God' has now to ascend the weary uphill part of the Golgotha of Life. It is the martyrdomof self-conscious existence. Like Vishvakarman, he has to sacrifice *himself* to himself in order

to redeem all creatures, to resurrect from the many into the One Life."—*Ibid.*, p, 288.

"Within the divine infinitue all the aspects of the perfect experience which I have named (life, love, joy, rest, activity), are fully included and imply each other. But we are only on the way to this; we are in process of becoming; and hence it is necessary that at various points on our pilgrimage we have to pass from a lesser to a larger apprehension of spiritual reality by sacrificing it on its lower planes; we have to die to live. But there is never any real dying. never any permanent giving up; it only seems to be so... You never can relinquish anything that is rightfully yours nor can you put it from you; you only lay it down for a moment to grasp it again with a greater pow?r and closeness."—R. J.Campbell, Serm. *Life's Great Antinomy.*

Pilgrims to a Shrine

A symbol of the souls, or soul-qualities, attracted towards ideals, and congregating about them as centers of spiritual energy on the mental plane.

Pillar of the Temple

A symbol of perfected soul on the higher mental plane.

"He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more."—Rev. iii. 12.

The soul that has triumphed over the lower nature shall be raised to the higher mental plane and united with the individuality in the causal body (temple), and it shall no more go forth to re-incarnation on the lower planes. Its differentiations (names) are of the higher planes, and the consciousness is raised to the buddhic level.

Pirithous

A symbol of ambition.

Pitriyana (Path of the Fathers)

A symbol of the course taken in the evolutin of the human form and personality after the establishment of a centre on the fourth subplane of the astral plane. This evolution has mainly taken place in the sub-cycle previous to the present one, that is, on the lunar chain of globes, previous to the life-wave coming over to the terrene chain. In evolving the personality, the desire-nature is developed and completed, prior to the coming in of mind and spirit, when the path of the Gods (Devayana) commences. The latter path begins where the former leaves off. There is no break or interval, for the one follows upon the heels of the other; but, of course, whereas the first is of the form, the second is of the life divine.

'The year indeed is Pragapati, and there are two paths thereof, the Southern and the Northern. Now those who here believe in sacrifices and pious gifts as work done, gain the moon only as their world, and return again. Therefore, the Rishes, who desire offspring, go to the South, and the path of the Fathers is matter." *Prasna Upanishad*, I. 9.

The "year" signifies the Cycle of Life (Pragapati), and the "two paths" are the Pitriyana (southern), and the Devayana (northern). Now those monads of form which here evolve through the struggle of life and the instincts on the physical plane develop the desire-nature of their (moon) only, as the complete result of their course of action, and so always return to physical embodiment. But the spiritual egos, or monads of life, who intend to manifest their nature and produce qualities, go the astral plane (south) and occupy the human forms and personalities that are prepared and ready for them. The "path of the fathers" is the course of the lunar pitris in matter, the "path of the gods" is the course of the solar pitris from matter.

Plants

Symbols of simple instincts and feelings growing upward to the light.

Ploughing

Symbolic of the fashioning of the vehicles and producing the conditions wherein the lower self is placed and operating, with a view to the sowing and reaping by the True Self of that which the lower self appears to do and undergo in the life periods.

Poison, or Poison-drops

A symbol of the coarser functioning of the lower self, and the severer experiences on the lower planes.

Political Effects of Buddhism

Encouraged National Unity: The greatest political effect of Buddhism was that India was politically united and it prompted a sense of national feeling among the Indians.

E.B. Havell has pointed out. "In social and political sphere Buddhism has played the name role in cultivating a national spirit in India which Christianity did in 7th century to integrate the diversified elements of Saxon Hierarchy." It shattered to a great extent the dominance of caste system as the was sapping the vitality of national unity. It also gave a fatal blow to the dominance of Brahmans based on unnecessary rites and rituals. Now, superstitions and mutual dissensions gave way to better social and political understanding. It was mainly due to this political unity and social harmony that Mauryas could lay the foundations of a powerful empire.

Destroyed the militant spirit: The principle of Ahimsa deeply affected the political life of ancient India. People developed deep faith in this principle. They had now a contempt for violence. The result was that militant spirit of the people was marred. It was Buddhist law that forced Ashoka to give up war and make his policy pacific. It, in a way, changed the entire history of India by striking in the hearts of the kings and princes a sense of horror for blood-shed and war. The adoption of Buddhism by Ashoka gave a setback to the

imperial policies of the kings of Magadha. It not only gave a rude shock to the territorial expansion of Magadhan Empire but also jeopardised the very existence of Mauryan Empire as well. It is believed that due to Ashoka's policy of peace and non-violence the armies lost their moral and military spirit and when the occasion demanded their services against foreign invaders they miserably failed. Buddhism thus toned down the martial spirit in the country. Consequently, Indians discarded martial games and exercises and in due course fell an easy prey to the sturdy invaders from the north.

Masses were also greatly affected by the principle of Ahimsa. They became lovers of peace and non-violence. Gautama taught the people to live in amity and co-operation. As a consequence people ceased participating in militant activates, which had a marring effect.

Universal peace: Buddhism preached universal peace. Ashoka, by following the principle and policy of universal peace, set an example how Dharma vijay could be more effective than Digvijay. It is due to this reason that Ashoka is counted among the greatest rulers of the world. Realising the horrors of war certain civilized nation in the present century are striving for universal peace.The United Nations Organisation is making dauntless efforts to achieve this aim. Ashoka, thousands of years earlier, showed the practicability of this object. He set an ideal before the world. Even today we derive inspiration from his policies. Our Indian Government has adopted Ashoka Chakra as its emblem.

Relations with foreign countries: Buddhism was a missionary religion. Ashoka and Kanishka made it a world religion by their indefatigable energies. They sent missions abroad to preach the gospel of Buddha and Dharma. As a consequence, Buddhism travelled to various countries of Asia and Europe, and cultural relations were established between India and these countries. Indian culture and civilization exercised a profound effect upon the culture and civilization of those

countries. Besides cultural, political and commercial relations were also established with these countries.

Increases in the sources of history: Buddhist literature has helped us a lot in the construction of the early history of Ancient India. Though the literature is mainly religious, yet it throws a flood of light on political, social, economic and cultural history of ancient India.

Polytheism

A symbol of the many aspects of the One Supreme Being: the active and the passive aspects being indicated by masculine and feminine deities.

"Without the infinitely Many the Eternal One is imperfect; nor could Polytheism ever have had an existence as a Providential Establishment if it had not contained an elemental, a vital and eternal truth. The omnipresence of God is merely another word for his Polytheistic Unity. As the whole of the divine consciousness, wisdom and efficiency in action must be in every portion of space at once, and as he must have the faculty of subdividing his attention to an infinite number of things, what else can this be but an infinite multiplicity of individualities in the infinite and eternal universality? In this we perceive the absolute and the free in the Divine nature,—the Male and Female Principles, from which the unity and the infinite variety of creation are derived."—J Smith, *Divine Drama of History,* p. 160.

Pool of Peace

A symbol of the Higher Self, the Spirit of Truth.

Poor People

A symbol of the undisciplined lower qualities, poor in development, deficient in goodness and truth.

Poor in Spirit

A symbol of those qualities which have rid themselves of the lower desires, and are filled with the spirit of goodness and truth.

Pot (Higher Aspect)

A symbol of the causal-body.

Poverty

A symbol of lack of reality,—a deficiency of truth, wisdom, and love, in the manifest.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor. viii. 9.

This statement refers to the Divine Sacrifice "from the foundation of the world." Christ, in spiritual wealth,—the only riches,—so that through material activity (poverty of the spiritual), humanity,—Christ's reflection, or outcome—should be made rich in spiritual realities, and become the inheritor of all things.

"Wise men lay up knowledge: But the mouth of the foolish is a present destruction. The rich man's wealth is his strong city: The destruction of the poor is their poverty."—Prov. x. 14,15.

Minds full of wisdom, love, and truth are rich and enduring, but minds empty of true riches have no life in them.

Pragapati, The Lord of Creatures

A symbol of the creative aspect of the Supreme, which goes forth primordially as Divine Truth producing Spirit and Matter in the cycle of manifestation, and eventually taking form as the Archetypal Man.

"Some call Pragapati the Father with five feet (the five season), and with twelve shapes (the twelve months), the Giver of rain the highest half of heaven; others again say that

the Sage is placed in the lower half, in the chariot with seven wheels and six spokes".—*Prasna Upanishad,* I.II.

Pragapati Relaxed, and Afterwards Restored

A symbol of the Archetypal Man, who, having lost the Divine Life of Involution, afterwards receives, that of Evolution, and is restored in the souls of humanity.

"Pragapati created whatsoever exists. Having created creatures, he, haing run the whole race, became relaxed,... the vital air went out from within. When it had gone out of him the gods left him.—*Sata.. Brah.,* VI. 1, 2, 12.

The Self, having produced the archetypal world with all its forms and qualities perfect on the higher planes, ceased to manifest in Involution. The life, or spiritual energy, operating upon the mental plane, subsided, and the higher qualities became latent.

"The gods said to Agni, 'In thee we will heal this our father Pragapati.—'Then I will enter into him, when whole', he (Agni) said.—'So be it,' they said. Hence while being Pragapati, they yet call him Agni."—*Ibid.,* v. 21.

The higher qualities look to the birth of the Self within the soul, for the restoration of the greater Self involved in matter of the lower planes. The leser Self will enter as a divine seed. "when whole," i.e. when the lower nature is evolved complete. The greater Self and the lesser Self are yet the same.

"Here now they say,' Wherefore is Agni (the fire-alter) built of this earth?' But, surely, when that deity (Pragapati) became relaxed (fell asunder), he flowed along this earth in the shape of his lifesap; and when the gods restored him (put him together) they gathered him up from this earth."—*Ibid.,* v. 29.

Wherefore is the Divine nature to be built up of the lower nature—the quaternary? Because it is through perfecting the lower nature that the Divine nature arises from it. This is shown in the fact of the dismemberment of the Archetypal 'he shedding of his blood (life sap), which is the

Life permeating the lower nature (earth), and which is gathered up when the higher qualities put his members together for his resurrection and ascension in the souls of humanity.

"By offering up his own self insacrifice, Pragapati becomes dismembered; and all those separated limbs and faculties of his come to form the universe....It requires a new and ever new sacrifice to build the dismembered Lord of creatures up again." J. Eggeling, *S.B. of E.*, vol. XLIII. Intro.

"The son of God came from the fullness of the Godhead into a human life. For having emptied Himself, and taken upon him the form of a slave. He was restored again to His former perfection and dignity. For He, being humbled, and apparently degraded, was restored again from His humiliation and degradation to His former completeness and greatness, having never been diminished from His essential perfection."—*Methodius,* Banquet, etc., Ch. XI.

"Nobertcher, i.e. the 'Lord of all.' In the 'Book of the Dead' Osiris is frequently called by this name, the allusion being to the complete reconstruction of his body after it had been hacked to pieces by Set."—Budge, *Book of the end,* Vol. I.P. 19.

"Hence the state of the inward man. ...His remaking or regeneration appears to them (mystics) as the primal necessity, if he is ever to obtain rights of citizenship in the 'country of the soul.' We have seen that this idea of the New Birth, the remaking or transmutation of the self, clothed in many different symbols, runs through the whole of mysticism and much of theology. It is the mystics's subjective reading of those necessary psychological changes which he observes taking place within himself as his spiritual consciousness grows. His hard work of renunciation, of detachment from the things which that consciousness point out as illusory or impure, his purifications and trials, all from part of it. It that which is whole or perfect is to come, then that which is in part must be done away: 'For in what measure we put off

the creature, in the same measure are we able to put on the Creator; neither —E. Underhill, *Mysticism*, p. 167.

Pragna, Capacity of Perception

A symbolof realised spiritual Truth, as the soul's support.

Praise of God

A symbol of the soul's conforming to the higher laws of its being in furthering its own evolution and emancipating the indwelling self.

Prakriti, or Mula-prakriti, Being that out of Which Everything in Nature is Produced

A symbol of primordial Matter as emanated from the absolute. This Divine essence differentiates into seven planes of manifestation, two of which,—the highest,—are potential, and five are actual. Spirit working into and through Matter makes matter fertile for the production of all forms and qualities on the four lower planes.

Pralaya, or Night

A symbol of a state of cosmic inactivity, when the Divine Life is indrawn from the manifest and all things have disappeared for a period.

Prana (Breath of Life)

A symbol of Higher Self or Divine Life in all things.

"In the Upanishads we frequently meet with the explanation that Brahman, whose nature it is sought to ascertain, is the prana, the breath of life that pervades both the univere and the human body."—Deussen, Phil. of Upanishads, p. 110.

"When a man sleeps, his speech, eye, manas, and ear enter into the prana; and when he awakes, from the prana they are reborn. Thus far in relation to the self. Next in relation to the gods. In truth, Agni is that which this speech is here, yonder Aditya is this eye, yonder moon this manas, and the heavenly

regions this ear. But yonder *vayu* (wind), which purifies there is it blows, is this *prana* (breath). When now the fire (*agni*) is extinguished, it is blown out in the wind. And when the sun (aditya) sets, it enters into the wind; and similarly the moon and the heavenly regions are dependent onthe wind; and from the wind they are born. He, therefore, who departs fromthis world knowing this, enters with his speech into the fire, with his eye into the sun, with his manas into the moon, with his ear into the heavenly regions, with his prana into vayu; for from them he has risen, and from these divinities, whom he ever loves, united to them he finds rest."—*Sata. Brah.*, X. 3,3,5-8.

This is an explanation of the correspondences of manifestation of the individual ego, the higher qualities, and the Higher Self.

When as ego indraws his live forces, then his outward mental expression or action (speech), his perceptive ability or consciousness, (eye), his mental faculty (manas), and his receptive capacity or intuition (ear), are withdrawn into the Divine Life (prana); and when subsequently he outpours his life forces (awakes), then from latency in the Divine Life these qualities reappear in actuality. This is in relation to the individual ego manifesting in the lower nature. Next in relation to the higher qualities (gods) on higher planes. The life force of the Self (Agni) is, in truth, his action or mental expression; the ray of the Self (Aditya), the consciousness or perceptive ability; the intuition, the mental faculty; and the buddhic nature the receptive capacity. But the spiritual energy (*vayu*), which pruifies the qualities as it manifests in them, is the same Divine Life as through all. When now the life force (*agni*) subsides outwardly, it is absorbed into the indrawing Spirit. And when the Self (sun) withdraws (sets) from manifestation, it also is absorbed into the unmanifest. And in like manner the higher planes are absorbed, to reappear subsequently.

The spiritual ego, who is liberated from the lower nature, thereby knows the truth and advance to higher states of consciousness; his mental expression is spiritualised, his perceptive ability merges in the Self; his mental ability becomes intuition, his receptive capacity wisdom, and his soul-life (prana) the life and love of the Spirit. For from the higher qualities he has arisen, and to them, whom he ever loves, he returns for reunion with them in immortal bliss.

"To our instructed hopes there is a certain future on which we can build, far more glorious, far more beautiful, than anything in the past. 'We know that when He shall appear, we shall be like Him.' He have a future which is an object, not of dim expectation and trembling hope,but of knowledge. Our word is not 'it may be,' but 'it will be.' We have a certainty. Hope is truer than history."— A. Maclaren, Sermons, 2nd Series, p. 46.

"Can it really be true that God not merely indwells man but is the very basis of his being,in such a way that to arrive at what one fundamentally is to come upon the eternally perfect and divine? This is a solemn thing to say, and traditional Christianity shrinks from affirming it. But I ask again, is it true? For if it be true, its realization is of far more importance to the future of mankind than any of the ephemeral questions of the hour with which we are busying ourselves so greatly; indeed without the one how can we rightly understand the other? Yes, it is true, gloriously true, sweetly true, consolingly true, redeemingly true. God is our lie, and apart from God there is no man. Within us all, the very centre and core of our being, is a reality which is older than creation itself, for it has never had any beginning at all, and will never have an end. That is the true you, the true me, the true self in everybody, the universal life individualised in human souls."— R.J. Campbell, Serm., *God's Life in Man.*

Pranas, Five Life-breaths

Symbolic of five energies of conscious life in the soul, both higher and lower.

"These fires of prana, which are on the watch in sleep, are themselves five in number. viz. prana, apana, vyana, somana, udana, and they are are mentioned together both earlier and later numberless times, and employed in the most varied allegories, without its being possible to obtain a clear and consistent explanation of them."—Deussen, *Phil. of Upanishads*, p. 275.

"The prana makes its exit upwards, the apana downwards, and carries off the excrements."—*Ibid.*, p, 279.

The *prana* signifies the Divine life which flows upward or inwards. The *apana*, the "wind of digestion" and having an "evil odour," signifies the lower life of desire which flows downwards or outwards. "The *prana* dwells in the heart, the *apana* in the bowels."—*Ibid.*

"Vyana, 'interspersion,' is 'the bond between prana and apana.' The conception of it is accommodated to that of *apana...Samana*, 'all-breathing.' bears the name because it 'leads to union.'... *Udana*, or 'up-breathing.' conducts the soul from the body at death, while already in deep sleep it guides to Brahman."—*Ibid.*, p. 280.

Vyana is the life of the lower emotions, which is modifiable by both the higher and the lower energies. *Samana* is the life of the higher emotions, it "assimilates the food" and "dwells white as milk in the nevel,"—that is, the higher emotions give sustenance to the causal-body, and purify the lower nature. Udana is the life of aspiration, which leads the ego upward from its submersion in the lower nature, and raises it to union with the Higher Self.

The five life energies of the soul are said to be "organs of nutrition," for they serve to give sustenance to the causal-body (manas), which grows from latency to actuality the many human souls. The causal-body is potentially perfect, but in each human being it is actually defective and incomplete, and having to be nourished or built up by means of the life processes on the lower planes.

Prayer

An act of communing with the Divine or the supernatural. There are numerous types of public and private prayers, which are universal in religions. Prayer said philosopher and psychologist William James, "is very soul and essence of religion" (*Varieties of Religious Experience*, 1902). Depending on the religion, prayers may acknowledge a supreme deity; a pantheon of deities, saints, and divine personages; ancestral spirits; or the spirits and forces of nature.

The simplest forms of prayer are petitions for oneself or for others, thanks givings, and intercession. These are directions of psychic energy toward accomplishment of a goal, and involve words, symbols, and images. Petitions and intercessions are enormous sources of power and energy, and have been credited with great accomplishments and miraculous healings. Their driving force is love; prayers that are selfish or offered by unbelievers are ineffective. Norman Vincent Peale is one of the best-known Christian advocates of the power of prayer.

Healer Ambrose Worrall said all thoughts are prayers. The accepted iea of prayers—memorized phrases and verse learned in church—are good mind cleansers, he said, but lack the dynamism to be effective. An effective prayer concentrates not on the elimination of a desired condition.

The highest forms of prayer are mystical in nature and are contemplative and meditative; these constitute higher states of awareness and being, the highest of which is union with the Divine. In such states words, symbols, and images fall away. Mystical prayer opens up aspects of reality beyond rational thought; it is a movement of mind and soul into the Source of all being. As Christian mystic Julian of Norwich observed, "Prayer oneth soul with God." See *Mystical experiences*.

Various definitions of the types of prayer have been made. St. Teresa of Avila described four stages of prayer: (1) recollecton, a process of concentration and withdrawal; (2)

quiet, the first stage of union with God, in which the mind is open to the Divine and the desire for material things falls away; (3) rumescences, a state of wisdom arising from inspirations, and (4) union with the Divine.

Prayer and Psi

Psychic phenomena and powers are associated with both prayer and meditation. The literature of Western mystics describes clairvoyance, clairaudience, levitation, precognitions, prophecy, and so on as unsought be-products of mystical prayer. St. Anthony clairvoyantly saw one man dead and his brother dying a day's walk away; he directed monks to the spot to save the dying man. St. Francis, the thirteenth- century founder of the Franciscan Order, reportedly levitated many times while in rapture, as did the seventeenth-century Franciscan St. Josehp of Cupertino, who could "fly" sort distances and stay aloft for a considerable time. Such phenomena may be compared to the *siddhis* of Eastern meditation and yoga. See Levitation; Siddhis; Transcendental Meditation (TM); Yoga.

Early in the history of parapsychology, attention was directed to the relationship between *psi* and *prayer*. Frank Laubach's popular book, *Prayer: The Mightiest Force in the World* (1946), advocated ceaseless prayer, which Laubach believed had the power to change the world. In the 1950s Reverend Franklin Loehr, a chemical engineer who founded the Religious Research foundation in Los Angeles, conducted experiments on the power of prayer on seeds and seedlings. He hound that the prayed-for seeds and seedlings usually sprouted faster and grew more quickly than those which had no prayer. Similar studies were conducted by others with healers who prayed over seeds, plants and water for plants. See *Plants, psychism of.*

In the late 1960s, Karlis Osis, then director of research for the American society for Psychical Research, conducted an informal research of religious practices and *psi* with small

groups of meditators. Participants often were in apparent telepathic communication and shared the same visions.

Prayer done in a group is attested to be far more powerful than prayer done by an individual, for a synergy takes place in group dynamics. The Osis participants, for example, shared a buoyancy of mood, feelings, of opennesss and meaningfulness, and intense love. The synergy may be due to the synchronizaton of brain waves, as shown in some studies of meditators.

Prayers and Oblations

Symbols of aspirations after ideals: and of the acts of devotion and sacrifice which are to secure the safety of the soul.

Priest, or Soothsayer

A symbol of tradition, current opinion, or literalism.

Priests and Elders

Symbolic of conventional ideas and empty religious notions, which distinguish sectarian systems.

Prisoners of Captives

Symbolic of the spiritual egos confined to the lower planes, and held in fetters of the lower desires and the attractions of the objects of sense.

Pritha's Birth from the Hand

A symbol of the production of the emotion-nature from the activities of the kama-manasic nature.

Problem of Evil

John H. Hick begins the chapter on tTe Problem of Evil in his widely-read book, *Philosophy of Religion* with the remark: "For many people it is, more than anything else, the appalling depth and extent of human suffering, together with the selfishness and greed which produce so much of this, that

makes the idea of a loving Creator seem implausible and disposes them toward one of the various naturalistic theories of religion".

The Buddhists may be counted among the many people for whom the existence of suffering has rendered the idea of God implausible. However, one must hasten to add, it has not led them into subscribing to various naturalistic theories of religion, for while the Buddhists reject the idea of a God, they at the same time, accept (1) freedom of will, (2) human survival, (3) need for cultivating virtue and abstaining from vice and (4) "a state when the mind is pure and cleansed of all defilements—a state of bliss, perfection, realization and ultimate freedom". This should serve to make their position on the problem of evil specially interesting to philosophers or religion.

Why do the Buddhists find it difficult to reconcile the existence of evil with the existence of God? In this respect they mount a familiar challenge." As a challenge to theism, the problem of evil has traditionally been posed in the form of a dilemma if God is perfectly loving, God must wish to abolish all evil; and if God is all powerful, God must be able to abolish all evil. But evil exists; therefore God cannot be both omnipotent and perfectly loving". The Buddhist statement on this reads like a paraphrase of the above statement of John H. Hick or vice versa.

If God (Brahma) is lord of the whole world and creator of the multitude of beings, then why (1) has he ordained misfortune in the world without making the whole world happy, or (2) for what purpose has he made a world with injustice, deceit, falsehood and conceit, or (3) the lord of beings is evil in that he has ordained injustice where there could have been justice (*Jataka*. VI. 208).

Process Theodicy

The kind of theology associated with A.N. Whitehead (1861-1947) has developed its own theodicy. The following

point may be identified as constituting its key elements. (1) Traditional theology avers that the universe was created *ex nihito* by God. According to process theology, God has not created the universe but interacts with it. (2) This interaction of God with the universe is persuasive rather than coercive. (3) the universe represents "an uncreated process which includes the deity". (4) Traditional theology implants a 'Godward bias' in the creatures by virtue of God, being the creator, but in process thought "their very creation came about in struggle with primordial chaos, so that the divine purpose is only imperfectly written into their nature". (5) The process of the universe as pictured in this theology is presented in the following passage in some detail for reasons which will become obvious later:

> The ultimate reality, according to process theology, is creativity continually producing new unities of experience out of the manifold of the previous moment. Creativity is not. However, something additional to aduality—that is, to what actually exists at a given instant but is the creative power within all actuality. Every actuality, of 'actual entity', or 'actual occasion', is a momentary event, charged with creativity. As such it exerts some degree of power. It exerts power first in the way in which it receives and organizes the data of the preceding moment. This is a power of selection, exercised in positive and negative 'prehensions' of the data of which it thus becomes the unique 'concrescence'. thus each wave of actual occasions, constituting a new moment of the universe's life, involves an element of creativity of self causation. An actual occasion is never completely determined by the past. It is partly so determined and partly a determiner of the future, as the present occasion is itself prehended by succeeding occasions. As part determiner of the future it is again exercising power. This dual efficacy is inseparable from being actual, and so every actual occasion, as a moment of creativity, necessarily exerts some degree of power.

The Buddhist response to the first point will be positive Buddhist texts accept Brahma as part of the cosmos. "Although Brahma is believed to be creator of the cosmos, he is no other than a temporary regent of the cosmos, an office to which any being in the cosmos can aspire". In the Buddhist version too God seems to possess power and is part of the cosmos. His interaction is not coercive but exemplary—he serves as an example of moral perfection. The universe includes the deity but there is this wrinkle in the Buddhist version that, "As Brahma was first to be born in the World of Form, and ...[as the birth of other beings] agrees with his wishes, he imagines that he is the creator of the other Gods, and of all the world, which actually comes into existence through cosmic law".

On points (4) and (6) the divergence is even greater, in the sense that the human being possesses far grater autonomy in Buddhism. In relation to (6) one should note that in Buddhism "the germ, the arising of Dukkha is within Dukkha itself, and not outside" and this has a direct bearing on point (4) as follows:

> Thus, the germ of their arising as well as that of their cessation are both within the Five Aggregates. This is the real meaning of the Buddhas well-known statement: "Within this fathom-long sentient body itself, I postulate the world, the arising of the world, the cessation of the world, and the path leading to the cessation of the world. "This means that all the Four Noble Truths are found within the Five Aggregates, i.e., within ourselves. (Here the word 'world' (*loka*) is used in place of *dukkha*.) This also means that there is no external power that produces the arising and the cessation of *dukkha*.

The fifth point, however, represents a philosophical convergence with Buddhism which is nothing shrot of starting, a convergence which has not escaped the notice of both Buddhist scholars and scholars of process philosophy. The formulation of creativity in process theology bears a close

family resemblance to the buddhist doctrine of momentariness, a theory which, "means not only that *everything* has conditional and therefore non-permanent existence, but that things last not even for short periods of time but exist means to produce an effect and as nothing stays unchanged during any two moments because it does not produce an identical effect during those two moments". Hence, every moment is creative according to the doctrine of momentariness and there is a succession of such moments according to the doctrine of conditioned co-ordination. The difference between Buddhist and process thought, though both are equally dynamic, lies in the anthropocentric nature of the former and the theocentric nature of the latter. The similarities, nevertheless, are suggestive, and extend further.

As is the theodicy of process theology, there are also trends in Buddhism involving the notions of harmony discord and intensity/triviality, On the one hand the universe consists of flashes of reality moving in quick succession. 'The series of indivisible point-instants...is the only thing in the universe which is not a fictitious construction, but the real basis on which our whole erroneous view of the universe ultimately rests." How successfully, then, we conceptualize around this series represents harmony or discord. Moreover, living in a universe consisting of such horizontal series, we also aspire vertically for the attainment of Nirvana, moving to ontological intensity from mundane triviality. However, harmony and intensity do not come in conflict in Buddhism because here the higher level of intensity is made possible not by increased conceptual complexity but its reduction to experiential simplicity.

Process theodicy has been criticized on several grounds. (1) Its implied elitism has been criticized along the following lines:

The process theodicy does not suggest that it is their own individual fault that hundreds of millions of human beings have been born into and have had to endure this situation.

The high intensity of physical and mental suffering that is possible at the human level of experience is just part of the actual process of the universe. What makes it acceptable to God, according to the process theodicy, is the fact that the same complex process that has produced all this suffering has also produced the cream of the human species.

It is not suggested that the "unfortunate have suffered deprivation *in order that* the fortunate may enjoy their blessings" but rather that according to it" the universe may be good as a whole even though it contains considerable evil in its details". The Buddhist criticism of this is interesting. First, the Buddhist doctrine of karma would make it hard to accept that individuals are not responsible, at least in good measure, for their condition. And secondly, as Buddhists are dubious of elevating the whole over and above the sum of the parts, and even regard this as a dangerous deification, the idea that something is evil in details but is good as a whole would be considered suspect.

(2) The God of process theology has also been criticized. On the positive side, it renders the problem of a theistic theodicy less acute by shedding transcendental omnipotence in favour of an immanentist involvement involvement and by enthusing human beings to fight on behalf of "a finite God who claims our support in the ongoing battle of light against darkness". From the traditional point of view, however, such a God cannot be equated with "the God of the New Testament... who values all human creatures with a universal and impartial love". The Buddhist difficulties with the traditional concept have been mentioned earlier, while the modifications suggested in the attributes of God now only confirm the worst fears of the Buddhist, that the concept of God is "full of theoretical problems".

Buddhist scholars also criticize process theology on its own ground by pointing out that while it is an attempt to integrate modern science, especially the concepts of cosmos and the doctrine of evolution with theistic theology ontologically, it is

unable to produce an adequate soteriology to go with it, leaving its theodicy as a half-way house from where the other house cannot even be seen, since it equivocates on the issue of postmortem survival. Buddhist might even consider it a house divided.

Procession of the Eucharist

A symbol of the process of salvation i.e. the descent of the Higher Self into the lower nature, and its ascent therefrom in the souls of humanity.

Prodigal Son, Parable

A symbol of the evolution of the soul in its emotion-nature (younger son) and its mental-nature (elder son).

Prometheus

A symbol of the individuality seated in the causal-body on the plane of the higher mind (forethought).

Prototypes, Fixed

A symbol of the spiritual monads on the plane of atma.

"The first of these five planes is called the "Plane of the Absolutely Invisible' or the 'Plane of the Nebulosity,' and its world is the 'World of the Fixed Prototypes.'" "The Sufis Doctrine of the Soul."— GIBB, *Hist. of Ottoman Poetry.*, Vol. I. p. 55.

The highest of the five planes of manifestation is the plane of atma, the abode of the Higher Self and of the Divine "sparks" or monads of life and form which are the prototypes of all things which appear on the planes below.

"All that which is on the earth, is also found above (in perfect prototype)" (*Sepher Shephathal*).—Myer, *Qabbalah*, p. 109.

"When man had moved out of himself away to God, like the image to its Prototype, he has reached his journey's end."—Plotinus, *Enneads*, V. Bk. I.

"(According to Erigena) there is a divine 'procession' by which God reveals Himself in an unfolding universer. He cannot be 'seen' in Himself; He can be 'seen' in His creation. The second of the four 'divisions'—that which is created and created—is the immaterial world of Ideas, of prototypes. These perfect patterns of things have their origin in God, they are His thoughts. 'God' so Erigena says, 'does not know things because they are—they *are because He knows* (i.e. *thinks*) them.' That which is real in any object, what is called the essence of the object, is the Divine Idea which the object manifests, and this Idea, or pattern, *creates* the object, so that our visible world is all only a 'copy' of a perfect Divine pattern, These patterns are themselves dynamic—they are Divine *wills*, as well as Divine thoughts; that is to say, when God thinks, things are."—R.M. Jones, *Mystical Religion*, p. 125.

"The Hervey islanders speak of the things of this world as a 'groos copy of what exists in spirit-land, and of the soul as 'an airy but visible copy of the man.'"—A. E. Crawley, *The Idea of the Soul*, p. 195.

Purgatory

Symbolic of a state of the soul, incarnate or discarnate, in which purification is brought about by the functioning of buddhi (fire), through experiences of suffering and sorrow.

Purple Colour

A symbol of wisdom. The colour of the buddhic vesture, the robe of glory; also of the ram from which the "golden fleece,"—the buddhic vesture,—was taken.

Purusha

A symbol of the Divine Spirit or Self, replete with all qualities, who descends into union with Matter (prakriti) in order to reproduce himself as the Archetypal Man,—the perfect prototype and progenitor of the human race.

Pyramid

A symbol of the causal-body,—the seat of the spiritual Triad, Atma-buddhi-manas,—resting upon the foundation of the four planes of the lower quaternary (four sides).

Q

Quadruped

A symbol of the Cosmos as an animal. The head, neck, and body signify the upper planes of atma, buddhi, and higher mans, while the four legs stand for the lower quaternary, that is, the lower manas, astral, etheric, and physical planes of manifestation. It an elephant is given as a symbol of the Cosmos, then the trunk has the same meaning as the sutratma, for through it flows the breath of life, corresponding of the Ray of life form the Supreme.

Qualities of the Soul

These are attributes of the soul, and not the soul itself. They are so many changing and developing modes of the soul's expression. The soul in its ultimate aspect must be conceived of as the spiritual centre of the manifested Higher Self, and to this centre and source the qualities are attached. As the consciousness of the human being resides only on the mental plane, all the various orders of qualities appear to the personality as states of consciousness more of less fleeting. The qualities may be classified in three main orders. (1) Higher qualities (buddhi-manastic); (2) abstract mental qualities (manasic); and (3) lower qualities (kamamanasic). The higher qualities are related to the innermost spiritual nature, and are expressed in the mind as Love of Ideals of Truth, Wisdom, Goodness, Justice, perfection, etc., and shown in Unselfishness, Gentleness, Sympathy, Compassion, Kindness, Steadfastness,

Patience, Faith, Hope, Love, Reverence, etc. The abstract mental qualities are Reason, Judgment, Dispassion, Balance, Breadth, etc. The lower qualities are: (1) The higher natural, affection, Sociability, Friendship, Generosity, Courtesy, Courage, Prudence, Fairness, Truthfulness, Simplicity, etc.; these blend gradually into the higher qualities. (2) The lower natural, Hate, Aversion, Selfishness, Meanness, Anger, Rage, Rudeness, Cowardice, Lust, Cunning, Intemperance, Cruelty, Arrogance, Vanity, Pride, Oppression, Deceit, Revenge, Jealousy, Greed, Malice Injustice, etc.

As these three orders of qualities are all perceived through vibrations on the mental plane, it is evident that the planes both above and below the mental are not directly cognised, and so their existence can only be inferred from the vibrations received. The astral and physical planes transmit their vibrations of emotion, desire, instinct, appetite, and sensation through a complex astral mechanism to a lower mental centre. The higher mental and buddhic planes transmit vibrations through the causal-body to the personality, and they affect its superior qualities in order to raise and transmute them. These vibrations are only perceived through the spiritual aspects of the higher qualities; they cannot be observed by the lower consciousness (Luke xvii. 20), except as pure impulse towards the higher nature, which endures no opposition. The vibrations from the five sense organs, transmitted through the astral mechanism to a centre of consciousness on the mental plane, acquaint the ego of the physical world. The vibrations from the desires, feelings, etc. inform the ego of the astral nature. The vibrations of thought give the ego direct acquaintance with the mental nature. The spiritual vibrations which enter the mind from within show the ego the reality of the higher nature.

The lower qualities bind the ego to the lower nature, and to attain liberation these must be raised and transmuted. There is a gradual increase of capacity,—an unfoldment, as it were, of means through which liberation is to be arrived at. The

qualities, however raised or transmuted, are to be regarded as the non-ego, but only as they remain qualities—distinct and separate. As the higher qualities become more and more complete and harmonious, they lose their limitations and merge gradually into the one Ideal from which they have emanated. There is greater multiplicity aiming the lower qualities than among the higher, because separateness and conflict prevail among the lower and not among the higher.

"The essential tendency of spirits is to live a mutual life, to come together in a higher common life. What the law of gravitation is for maintaining harmony in the physical world, that love is, and so it works, in the spiritual and moral world. Love is the vital force of spirits. By going out of themselves, sharing themselves, giving themselves, they realise their individuality, in the very act of entering into union with one another. The religion of the Spirit is the religion of love. As the ultimate power of moral development in the human being, the Spirit of God brings to it no constraint from without; it determines and animates it from within, and thus maintains its life. The performance of natural duties, the regular exercise of all human faculties, the progress of culture as of righteousness, these make the perfection of the Christian life, When the Christian religion become an inward reality, a fact of consciousness, it is nothing other than consciousness raised to its highest power."—A Sabatier, *The Religions of Authority and the Religion of the Spirit*, p. 282.

"We cannot describe the natural history of the soul, but we know that it is divine. I cannot tell if these wonderful qualities which house to-day in this mortal frame shall ever reassemble in equal activity in a similar frame, or whether they have before had a natural history like that of this body you see before you; but this one thing I know, that these qualities did not now begin to exist, cannot be sick with my sickness nor buried in my grave; but that they circulate through the universe: before the world was, they were. Nothing can bar them out, or shut them in, but they penetrate

the ocean and land, space and time, form and essence, and hold the key to universal nature,"—Emerson, *The Method of Nature.*

"As Carlyle writes: 'The end of man is an action and not a thought, though it were of the noblest.' Thus conceived, then, the soul is to be identified with conduct, character. We are, we only are, as we behave. Man comprises a variety of functions, faculties and powers within him: but, wondrous as is his complex organistion, its use, its value, lies alone in its capacity for doing. Every act thus undertaken involves a moral significance and consequence; for every act that is deliberately conceived and purposed has its corresponding image in the mind—as we may say, its soul. To this we impart our spiritual virality. We are, as we behave. As we do, we become."—R. Dimsdale Stocker, *The God which is Man*, p. 77.

Quaternary

A symbol of four planes of manifestation of the Divine Life. The four planes are sometimes taken as those below atma, namely, the buddhic, the mental, the astral, and the physical planes. But usually the quaternary stands for the lower nature of the present cycle, which implies all manifestation below the higher mental plane. This, which may be called the lower quaternary, comprises the lower mental, the astral, the etheric, and the physical planes, which are now the planes of relativity and illusion subject to the law of karma.

Queen of Heaven

A symbol of the principle of buddhi, or the Wisdom-nature.

Question of Falsifiability

The weight may be shifted onto the other leg: perhaps theism cannot be verified but is there "any conceivable event, if it were to occur, [which] would decisively refute theism?" In other words, theism may not be verifiable but is theism

falsifiable! Antony Flew has stated this point of view eloquently:

> Now it often seems to people who are not religious as if there was no conceivable event or series of events the occurrence of which would be admitted by sophisticated religious people to be a sufficient reason for conceding "There wasn't a God after all" or "god does not really love us then". Someone tells us that God loves us as a father loves his children. We are reassured. But then we see a child dying of inoperable cancer of the throat. His earthly father is driven frantic in his efforts to help, but his Heavenly Father reveals no obvious sign of concern. Some qualification is made—God's love is "not a merely human love" or it is "an inscrutable love", Perhaps—and we realize that such sufferings are quite compatible with the truth of assertion that "God loves us as a father (but, of course...)". We are reassured again. But then perhaps we ask: what is this assurance of God's (appropriately qualified) love worth, what is this apparent guarantee really a guarantee against? Just what would have to happen not merely (morally and wrongly) to tempt but also (logically and rightly) to entitle us to say "God does not love us" or even "God does not exist"? I therefore put ... the simple central questions, "What would have to occur or to have occurred to constitute for you a disproof of the love of, or of the existence of God?"

Buddhist scholars are much impressed by the challenge thrown by Flew as it seems to conform to their own critique of theism.

Question of Verifiability

The way in which religious language "operates within historic Judaism and Christianity is much closer to ordinary factual asserting than to either the expressing of aesthetic intuitions or the declaring of ethical policies". In other words,

religious language makes factual assertions. Modern Western philosophy, especially the form of it known as logical positivism, has devoted considerable attention to the issue of how the truth or falsity of factual statements is to be established. Originally it was thought that 'a direct examination' as to the truth or falsity of a proposition would suffice but subsequently another condition was attached, namely, that the proposition be 'meaningful' when the word is understood in a logical rather than a psychological sense, namely, that "its truth or falsity must make some possible experienceable difference".

The application of the idea of verifiability in this sense led to two interesting developments in the context of religious language. It soon became apparent that (1) an event may make an experienceable difference even when its status as a fact is not in doubt: and (2) an event may make an experienceable difference irrespective of its truth of falsity.

The first approach is represented by a parable made famous by John Wisdom. It runs as follows:

Two people return to their long-neglected garden and find among the weeds a few of the old plants surprisingly vigorous. One says to the other, "It must be that a gardener has been coming and doing something about these plants." Upon inquiry they find that no neighbour has ever seen anyone at work in their garden. The first man says to the other "He must have worked while people slept." The other says, "No, someone would have heard him and besides, anybody who cared about the plants would have kept down these weeds." The first man says,"Look at the way these are arranged. There is purpose and a feeling for beauty here. I believe that someone comes, someone invisible to mortal eyes. I believe that the more carefully we look the more we shall find confirmation of this." They examine the garden ever so carefully and sometimes they come on new things suggesting the contrary and even that a malicious person has been at work. Besides examining the garden carefully they also study

what happens to gardens left without attention. Each learns all the other learns about this and about the garden. Consequently, when after all this, one says "I still believe a gardener comes" while the other says "I don't" their different words now reflect no difference as to what they have found in the garden, no difference as to what they would find in the garden if they looked further and no difference about how fast untended garden fall into disorder. At this stage, in this context, the gardener hypothesis has ceased to be experimental, the difference between one who accepts and one who rejects it is not now a matter of the one expecting something the other does not expect. What is the difference between them? The one says, "A gardener comes unseen and unheard. He is manifested only in his works with which we are all familiar," The other says, "There is no gardener" and with this difference in what they say about the gardener goes a difference in how they feel towards the garden, in spite of the fact that neither expects anything of it which the other does not expect.

Two aspects of the situation are worth noting here: (1) that the two parties do not differ as to the set of facts; (2) the two parties do differ in their reaction to the same set of facts. The thrust of John Wisdom's position is that "there is no disagreement about the experienceable facts, the settlement of which would determine whether the theist or the atheist is right. In other words, neither of the rival positions is, evening principle, verifiable".

One can, however, go a step further. One of the points raised by Wisdom's parable is that both the parties in the parable really felt "about the world in the way their words indicate. Nevertheless, expressions of feeling do not constitute ascertains about the world". However, although there may be no'disagreement about experieneable facts', yet the situation may involve an 'experienceable differences. As Norman Malcolm points out:

One may have the feeling that unless religious belief somewhere involved empirical consequences which can provide verification or falsification of the belief, then it does not 'get a grip' on the world; it does not really deserve the name of 'belief'. But a belief can get a grip on the world in another way. The man who believes that his sins will be forgiven if he is truly repentant, might thereby be saved from despair. What he believes has, for him, no verification or falsification; yet the belief makes a great difference to this action and feeling.

Buddhism subscribes to a correspondence theory of truth rather than to a pragmatic theory of truth. It is nevertheless "pragmatic although it does not subscribe to a pragmatic theory of truth". K.N. Jayatilleke even states that the "pragmatic theory of truth was put forward to accommodate theistic beliefs". From this it is clerk that as the 'meaningfulness' of theism is psychological while meaningfulness in the present context is "a logical term; it is not a psychological term, as when we speak of 'a very meaningful experience' or say of something 'it means a lot to me'," theism is not verifiable.

The position of the Buddha, both on the meaning of "meaningful" and on the verifiability of theism seems to be logical positivist in nature. Gunapala Dharmasiri writes on the question of the nature and existence of God:

Some of the Buddha's comments on the meaningfulness of questions become very relevant in this context. He said that there were two types of questions: meaningful (*sappatihirakatam*), and meaningless *(appatihirakatam)*. If one asks a questionthat is meaningless then, he said, there is no any to answer because one does not understand the question. The Buddha refers to a person who says: 'Whoever is the beauty queen of this country side, I want her, I desire her'. Another man might say to him, 'My good man, do you know whether this beauty queen of the countryside whom you want and desire is a noble maiden or a brahmin or a merchant or

a worker? Asked this, he would say: 'No'. The other might say to him: 'My good man, do you know the name or the clan of this beauty queen of the countryside whom you want and desire... whether she is tall or short or of medium height, or dark or brown or sallow; or what village or market town or what town she belongs to? Asked this, he might say: 'No'. The other might speak to him thus: 'My good man, do you want and desire her whom you know not, see not?' Asked this he might say: 'Yes'. What do you think about this..? this being so, surely that man's meaningless talk does not prosper him?"

What he goes no to say further illustrates how the Buddha al least considered theism unverified and in the state of affairs he encountered also unverifiable:

The Buddha says that the people who talk about God (Brahma) and talk about ways of attaining union with God are making meaningless statements because nobody an make the concept of God meaningful in any way, nobody can give any criteria for discriminating God from other entities. To understand a concept one must have delineating criteria for making that concept meaningful. These criteria can be derived either from knowledge by acquaintance or from knowledge by description. The Buddha says that the theistic believers can furnish none of these criteria: 'Then you say, Vasettha, that none of the brahmins, or of their teachers, or of their pupils, even up to the seventh generation, has ever seen God face to face. And that even the sages of the old, the authors and utteres of the veres, of the ancient form of words which the brahmins of today so carefully intone and recite precisely as they have been handed down—even they did not pretend to know or to have seen where or whence or whither God is. So that the brahmins versed in the three Vedas have forsooth said thus:' What we know not, what we have not seen, to a state of union with the we can show the way, and can say: 'This is the straight path, this is the direct way which makes for salvation, and leads him, who acts according to it, into a

state of union with God." 'Now what think you, Vasettha? Does it not follow, this being so, that the talk of the brahmins, versed though they be in the three Vedas, turns out to be foolish talk?... In sooth, Gotama, that being so, it follows that the talk... verily, Vasettha, that brahmins versed in the three Vedas should be able to show the way to a state of union with that which they do not know, neither have seen—such a condition of things can in no wise be! Just, Vasettha, as when a string of blind men are clinging one to the other, neither can the foremost see, nor can the middle one see, nor can the hindmost see—just even so, methinks, Vasettha, is the talk of the brahmins versed in the three Vedas but blind talk: the first sees not, the middle one sees not, nor can the latest see. The talk then of these brahmins versed in the three Vedas turns out to be ridiculous, mere words, a vain and empty thing!"

R

Race-course

The mental nature in which the consciousness rises.

Raft of Wisdom

A symbol of the functioning of buddhi to raise the soul.

"Even it thou art the most sinful of all sinners, yet shalt thou (eventually) cross over all sin by the raft of wisdom."—*Bhagavad-Gita*, ch. IV. 36.

The ego in all the stages of its progress through the lower nature has before it the certainty of rising above all evil and imperfection by means of the transmutations of buddhi.

"'By me is made a well-constructed raft,'—so said Bhagavat (Buddha),—I have passed over to Nibbana, I have reached the further bank, having overcome the torrent of passions."—*Suttanipata*, 21.

The soul (Buddha), in the course of its pilgrimage, has become possessed of the higher qualities which are the means by which the consciousness passes over from the lower to the finger planes. The indwelling Self has overcome the attractions of desire and sensation and entered into a state of bliss (nibbana).

Raganya

A symbol of the personality, or lower mind.

Rahu, the Ascending Node

A symbol of darkness, ignorance, suffering, and evil, during evolution.

Rahula, Son of Buddha

A symbol of light, knowledge, truth, and love, born into the soul.

"In course of time of the fair-bosomed Yasodhara.—who was truly glorious in accordance with her name,—there was born from the son of Suddhodana a son named Rahula, with a face like the enemy of Rahu."—*Buddha-Karita,* Bk, II, 46.

In course of involution, to the form side of the universe whose vehicle had been preparing there went forth from the World-soul the One who was to bring light to the souls in darkness. The Sun of righteousness is the enemy of darkness, for it dispels ignorance, doubt, sorrow, etc.

Rain

A symbol of downpouring truth (water) from buddhi (cloud), to dispel error and illusion.

"I will pour forth rain from the clouds of the Low upon the beings plunged in hell and devoured by hell-fire, and they will be filled with joy and gladness (says the infant Buddha.)"—*Lalita-vistara.*

The Self from its Wisdom-Truth aspect (the Law) will bestow truth upon the egos immersed in the lower nature (hell) and subject to suffering (hell-fire); and they will be purified of their imperfections and enter into bliss.

"If 'clouds' are holy preachers, the rains from the clouds are the words of their preaching."

"For the drops of dew (or rain) are the holy preachers themselves, who water the fields of our breast with the grace of bounty from above."—St, Gregory. *Morals on the Book of Job,* Vol. III. pp. 245, 340.

"Rain signifies divine truth from heaven."— Swedenborg. *Apoc. Rev.*, n. 496.

Rainbow

A symbol of the higher mental plane which forms a bridge, as it were, between the higher and the lower natures (heaven and earth). The rainbow is a peculiarly appropriate symbol of the "bride of heaven," caused as it is by the reflection of the sun (the Self) in the water-drops (Truth) forthpouring from the cloud (buddhi) to the earth (lower nature). When the lower nature fully reflects the higher, then the "bridge" may be traversed by the victorious egos returning to their home above.

Rajas State

This signifies mental outgoing energy directed towards objects of desire an sense.

"Rajas is of the nature of desire, producing thirst and propensity; it imprisoneth the ego through the consequences produced from action... The love of gain, activity in action, and the initiating of works, restlessness and inordinate desire, are produced when the quality of *rajas* is prevalent... When the body is dissolved while the quality of *rajas* is predominant, the soul is born again in a body attached to action."—*Bhagavad-Gita*, Ch. XIV.

Rakshasas

A symbol of the desire-mental qualities (fleshly lusts) which war against the soul.

"There of the quality of rajas worship the celestial powers,—the Yakshas and Rakashasa (cloud demons who withhold the rains)."— *Bhagavad-Gita*, Ch. XVII.

Those mortals full of desire extol the pleasures of sense and the desiremental attractions which prevent the influx of truth of the soul.

"Under the story of the conflict between the armies of the noble Rama and the barbarous races of the South, figured by the Rakashasas, there appears to lie a typical representation of the great mystery of the struggle ever going on between the powers of good and evil."

Rama, Avatar of Vishnu

A symbol of the incarnate Deity, or indwelling self of atma-buddhi energy, born in the human soul.

"Vishnu asks the gods why it is necessary for him to effect their deliverance. Being told of Brahmas promise to Revenue, heat length consents to be born as man, in order to slay the be born as man, in order to slay the giant and his family."—Wilkins, *Hindu Mythology*, p. 174.

The promise of Brahma is that the desire-principle (Ravana) is not to be slain by either "gods or demons," that is, by subjective forces. The Higher Self (Vishnu), therefore, is to become objective or evolved in order to deliver the spiritual egos (gods) in humanity, and destroy the desire-principle and all its attendant desires. The Higher Self consents to become incarnate in the human soul.

"To this end was the son of God manifested that he might destroy the works of the devil.'—I John iii. 8.

It requires the Divine centralizing principle (Vishnu) manifested in the mind to enable the soul to overcome the contrary principle of evil (Ravana) and destroy its qualities (family).

Randall's Non-cognitive Theory

According to J.H. Randall, Jr. the role of religious language is symbolic not in the sense that it is symbolic in relation to some transcendental reality but in the following sense:

What [it] is important to recognize is that religious symbols belong with social and artistic symbols, in the group of symbols that are both *nonrepresentative* and *noncognitive*. Such noncognitive symbols can be said to symbolize not some

external thing that can be indicated apart from their operation, but rather what they themselves *do*, their peculiar functions.

Thus understood, Randall assigns four functions to religious language as engaging an individual's affective dimension of being; as binding a community; as expressing that which cannot be expressed literally and, finally, to "both evoke and foster and clarify the human experience of an aspect of the world that can be called the 'order of splendour' or the divine". It is of key importance that "Randall does not mean to imply that God or the divine exists as a reality independently of the human mind", for the religious dimension involved here is "a quality to be discriminated in human experience of the world, the splendour of the vision that sees beyond the actual into the perfected and eternal realm of the imagination".

The Buddhist response to this position would probably be brief. It would accept the statement that God is a product of our imagination but would hesitate to celebrate it in the manner suggested by Randall. However, the growth of the cult of Buddhas and Bodhisattvas in Mayahayan Buddhism suggests that Mahayana Buddhism allows for some reinterpretation of Buddhism along Randall's lines. If the Madhyamika form of Buddhism came to view empirical reality as an illusion, the Yogacara school aim to regard it as a projection. This meant that

> the world which besets man so mercilessly is as much his mental creation as the fellow-beings whom he believes that he 'perceives'. It was but a small step for the Vajrayana... to regard the Transcendent Buddhas and Bodhisattvas as well as ideations. There is only one difference between the ideation of a world from the ideation of Transcendent beings. The latter are not readily visible, because the ability to see them has to be acquired through spiritual practices. The world-ideation, on the other hand, is an effect of old Karman and automatically forces itself on to everybody.

Although this is clearly not what Randall had in mind, it does suggest a interpretation of his views in a Buddhist context with reference to Tantra.

Rangi and Papa

Symbols of Spirit and Matter, or of the higher and lower natures.

Rapid Downfall of Buddhism

People from other countries are often intrigued by the phenomenon that, originating in India, Buddhism should, except for a few remnants in Bengal, Assam or Orissa, has given place to Hinduism, which is now the dominant religion of the country. The old strength, vigour and status of Buddhism has completely disappeared from India, the land of its birth. The following were the reasons which led to its eclipse by Hinduism.

1. *Revival of Hindu Religion*

Buddhism had its start as a challenge to vices in Hinduism. Efforts were made to revive Hindusim during Sunga, Kanva and Gupta period. The Brahmans gained considerable importance in the courts of Gupta sovereigns. They also patronized the Brahmans and their language called Sanskrit. Brahmanism now regained its old enthusiasm. The Brahman thinkers also demonstrated the superiority of Hinduism openly. As a resul Buddhism lost its hold over the masses.

2. *No Royal Support*

Buddhism had risen to a world position because of royal patronage. The powerful kings like Ashoka, Kaniskha and Harsha had mobilized the resources of their state for the spread of this religion. But Buddhism failed to gain royal support after the death of Harsha. It had already suffered reverses during the Gupta period and the Rajput princes of post-Harsha period did not subscribe to it. So downfall of Buddhism was hastened.

3. Degradation of the Character of Bhikshus

The Bhikshus or the monks led an ideal life in the beginning. They strictly adhered to the path indicated by Lord Buddha. The people felt inspired by their life of chastity, purity and fidelity. But in later times the Viharas became the centres of corruption. Enormous wealth had accumulated in these Viharas and the monks led a life of luxury and comfort. People developed contempt for their sinful life and it shattered the popularity of Buddhism to its very foundations.

4. Introduction of Women in Buddhist Sangha

Mahatma Buddha was not in favour of introducing women to the Sangha. But he was forced by his wife, Yashodhara, and the case of women was also strongly pleaded by Ananda, the disciple of Lord Buddha. After great hesitation Lord Buddha allowed the women to enter into Buddhist Sangah but special conditions were laid down for them.

(1) A nun was not to spend her retreat where there were no monks.

(2) She was to receive admonition twice a month.

(3) Punishment to nuns was given by Sangha consisting of monks and nuns.

But the nuns did not adhere strictly to these principles later on and corruption in Buddhist Sangah became the order of the day which led to the decline of Buddhism.

5. Idol Worship

Buddhism had started as a simple faith. But with the lapse of time it became rigid, formal and austere. It now accepted in itself various rites and rituals which previously formed part of Hinduism. During Kanishka's reign it was divided into two sects. In the new sect idol worship with all its colour and mystery was accepted. It was now no more a simple code of morality. People lost their faith in it and it followed the path of decline and downfall.

6. Transformation of Buddhism

During Kanishka's reign Buddhism was divided into two sects called Mahayana and Himayana. The latter followed the same principles as enunciated by Lord Buddha and in the former sect the idol worship with all its paraphernalia was accepted. In fact it was a complete deviation from the original path. No doubt it gave a momentous spur to Buddhism but in fact it was an eternal shock to it. "Here lies the irony of the fate, the person who denounced idol worship was himself being worshipped." Certainly the idols of Lord Buddha were worshipped. Now the people could not make a distinction between Hinduism and Buddhism and during the Gupta period people again embraced Hinduism and idols of Lord Buddha were replaced by idols of Lord Vishnu of Siva etc.

7. Rise of Opponent Sects

In the beginning there existed no opponent sect of Buddhism. But later on Vaishnavism, Saivism and certain other sects developed and they vehemently opposed Buddhism and so its downfall was hastened.

8. Assimilative Power of Hinduism

Hinduism possesses a remarkable power of absorbing many other religions. It has enough capacity to imbibe alien religious beliefs, doctrines and cultures. In due course of time Brahmanism incorporated all that was best in Buddhism. It also assismilated in its fold the foreigners like Sakas and Hunas. Consequently, Hinduism continued to gain adherents, while Buddhism declined in numbers, due to its austerity and seclusiveness.

9. Foreign Invasions

Foreign invaders like Hunas and Turks also hastened the downfall of Buddhism. They razed the monasteries to ground reduced to ashes the Buddhist literature and chopped off the heads of Buddhist monks. Buddhism with its weapon of

Ahimsa failed to resist the brunt of these foreign invaders and so met its downfall.

10. Rajput's Disfavour

Rajputs being a martial and militant race did not subscribe to the Buddhist ideology. They had faith in the policy of aggression and aggrandizement, so the rise of the Rajput States gave a fatal bow to the popularity of Buddhism.

11. Lack of Great Personalities

Buddhism failed to produce a personality life Gautama the Buddha after his death. The monks as result of which could not derive any inspiration from any body. As there existed no personality to guide, so it hastened towards its downfall.

Moreover in 8th and 9th century A.D. preachers like Shankaracharya, Kumarila Bhatta exposed the weaknesses of Buddhism and contributed to the populatrity of Hinduism.

Buddhism had also given a prominent place to Sanskrit which the people were not in a position to understand. All these factors led to the complete extinction of Buddhism from Northern India.

Rapid Growth of Buddhism

Buddhism was one of the most popular religions of ancient India. If flourished not only in India but also in countries abroad. No doubt this religion has completely lost its hold in its mother country, yet it is counted among the major religions of the world. The following factors contributed to its popularity in India and abroad.

1. Ideal life of Lord Buddha

The chief reason for the prominence of Buddhism was the ideal life of its founder, Gautama the Buddha. A symbol of truth and non-violence Gautama made people understand the power of love and mercy. He had a magnetic personality which left a deep impression upon others. Moreover, he was

a practical man, Whatever he said he did also. He set various examples before the people from his life. It was quite natural that people accepted the principle which he laid before the people.

2. It was based on reason

Buddhism was based on reason and this factor contributed to its growth. He discarded the existing rites and rituals, beliefs and superstitions and presented before the people a new philosophy of life based on reason. His reason was convincing which made Buddha extremely popular. The logic with which he answered the arguments of the learned, conservative, and the intense human feeling which inspired his teachings easily convinced priests, princes and people alike. He irrefutable logic, his forceful arguments and his fluent, sweet and persuasive speech enabled him to win over his Brahman opponents in open debate and discussion.

3. Proper time

Buddhism had its start in a revolt against the preservation of old order of Hinduism. Various vices had crept into Brahmanism. People did not find this religion inspiring and their souls could find no peace in it. People were groaning under the burden of this ritualistic religion and they wanted to do away with this costly religion.

4. Simple teachings

The Buddha's teachings were quite simple. It was quite easy for the masses to understand them. Buddha made his religion accessible to the people, by freeing religion of all complicated and expensive ceremonials. Severe austerities, penance and sacrifices had rendered Brahmanism very unpopular. Buddhism with its code of morality and ethics came as a deliverance from such a tyranny. Gautama laid stress on practical morality which was easy for the people to follow. It avoided (the extremes of) both Hinduism and Jainism.

5. Simple Language

The Buddha used simple language i.e., the language of the people to explain his simple principles. Sanskrit was the language of Hinduism which was beyond the comprehension of the common masses. Gautama's practical teaching in the language of the common people had the greatest appeal and the people were greatly attracted towards it.

6. Prominence of character

Buddhism emphasized more on character than philosophy. Its principles were based on morality and humanity. Thus one of the reasons for the spread of this religion was its stress on the need and necessity of character which had hitherto been neglected.

7. Royal support

Without royal support Buddhism might have remained a petty religion. Gautama Buddha himself was a prince and his father had embraced the religion of his son, Bimbisara. Prasenjit, Pradyota, Udayana, etc. also accepted this religion and declared it *Rajadharma*. Later on, Ashoka, Kaniskha and Harsha too made important contributions to the development of Buddhism. To make this religion a world religion the entire credit goes to Ashoka and Kaniskha. They sent missions abroad to preach the gospel of Lord Buddha. Ashoka's son Mahendra and daughter Sangha Mitra went to Ceylon to propagate Dharma. Ashoka engraved the tenets of his faith on pillars and rocks so that where the human voices could not reach, these stones might teach the people and serve as a beacon of light for them. Ashoka also appointed the Dharma- Mahamatras to propagate the Dharma. In the same manner royal patronage continued during the reign of Kaniskha and Harsha. All this contributed to the success of Buddhism in India and its diffusion abroad.

8. Organization of Sangha

One of the most important factors which contributed to the popularity of Buddhism was the missionary activity of Buddhist Sangha. Mahatma Buddha had laid the foundation of Buddhist monasteries, various principles were also laid down for the monks. The monks were to move from place to place preaching the gospel of Lord Buddha. "Go ye Bhikshus and wander" said Buddha, "for the gain of the many, for the welfare of the many, out of compassion for the world; for the good, for the gain, for the welfare of gods and men. Let not two of you go the same way". The Buddhist Viharas besides provided free education in moral and spiritual truths. Moreover the monks and the nuns lived an ideal life. Their life of purity and chastity appealed to the people and they came under its fold.

9. Principles of Equality

Buddhism was based on the principles of equality. It had no faith in caste system. It recognized the dignity of man as man. According to Lord Buddha caste was not a impediment in the realisation of the highest truth. "The door of his religion was open to all, high and low, the literate and the illiterate, the Brahmans and the Sudras." In Brahmanism the people belonging to lower caste did not enjoy a status of equality and they gladly embraced Buddhism where no distinction was made on the basis of creed, caste colour and set.

10. Democratic Organization

Another cause of the popularity of Buddhism was that it always respected popular will Gautama's disciple Ananda when insisted for introduction of women into Buddhist Sangha the Buddha agreed to his proposal, though hesitantly.

11. Opposition to animal sacrifice

Ahimsa was private of Buddhist philosophy. Gautama was not prepared to injure anybody by speech, thought or deed. He staunchly opposed the animal sacrifice. The people already

had no liking towards it and the preachings of the Buddha aggravated their contempt.

12. Effects of Buddhist Councils

The four Buddhist councils which were convened from time to time always tried to make Buddhism uptodate. This immensely contributed to the popularity of Buddhism.

13. Free Education in the Viharas

The Buddhist Viharas did the same what the Christian churches had done during the medieval ages. They had become the centres of light and learning. Education imparted at these centres was free of charge. Thousands of students from different parts of the country and countries abroad came there to receive education. Nalanda and Taxila Universities were such Viharas.

14. Effect of Buddhist literature

Contributions of Buddhist literature of make Buddhism a popular religion cannot be minimized. The Tripitaka and the Jataka stories in Pali language attained popularity. These works have also been translated in many foreign languages. Buddhist literature was within the comprehension of common mind while such was not the case with Sanskrit literature.

15. Lack of Opponents

At the time of the rise of Buddhism no religion was in a position to stand in opposition to it. Brahmanism had lost its hold and popularity because of various vices which had crept in it. Moreover Jainism was not a missionary religion. So Buddhists while preaching had not to face any serious opposition from any quarter.

16. Adaptability

According to Dr. V.A. Smith, "The chief reason of its progress in other countries was its adaptability. It was highly classic and could modify itself according to the needs of all countries. With a few modifications it could suit any place.

Rashnu, The Angel

A symbol of Divine love; attraction towards the higher.

Rationalism and Empiricism

Modern philosophical thought has basically recognized two ways of knowing and has debated their respective merits.

> Philosophy recognizes two ways in which human beings may come to know whatever there is to be known. One way (stressed by empiricism) is through experiences, and the other (stressed by rationalism) is through reasoning. The limitation of the rationalist way is that the only truths capable of being strictly proved are analytic and ultimately tautological. We cannot by logic alone demonstrate any matters of fact and existence; these must be known through experience. That two and two equal four can be certified by strict proof; but that we live in a world of object in space, and that there is this card table and that oak tree and those people, are facts that could never be known independently of sense perception. If nothing were given through experience in its various modes, we should never have anything to reason about. This is as true in religion as in other fields. If God exists, God is not an idea but a reality outside us; in order to be known to men and women, God must become manifest in some way within their experience.

In this debate John H. Hick seems to come out on the side of empiricism. In this respect his respect his stand is very similar to that of the Buddha. It is important to distinguish here between 'recommending doctrines on rational grounds' and doctrines 'derived by reasons'. The term rationalism is used here in the latter sense. "Rationalism is used in Philosophical language in opposition to empiricism and it is defined as 'a theory of philosophy in which the criterion of truth is not sensory but intellectual and deductive—usually associated with an attempt to introduce mathematical methods

into philosophy as in Descartes, Leibnitz and Spinoza'". K.N. Jayatilleke demonstrates conclusively that Buddha was not a rationalist in this sense.

> When we thus examine whether the Buddha was a rationalist in this sense, we find that he rejected such claims. It is stated that according to a contemporary of his, Buddha's doctrines were a product of pure reasoning and were not based on any extrasensory perception of extraordinary insight. Sunakkhatta, who left the order dissatisfied, observes that 'the recluse Gotama does not have a distinctive knowledge and vision more than that of (other) men; he preaches a doctrine, which is a product of reasoning and speculation and is self-evident....The Buddha denies that it is so and it is veritable denial that he was a rationalist in the above sense of the term. We have no reason to doubt this claim, since nothing in the Nikayas suggests that any doctrines were taught were considered to follow from premises which were held tobe true in a priori sense. On the contrary, we always find the Buddha recommending doctrines which are claimed to be true in an empirically or experientially verifiable sense. We have already seen that the reason for the rejection of theories based on *takka* was that the reasoning may be valid or invalid and even if the reasoning was valid and consistent, the theories may be true or false in the light of facts. Pure reason was therefore no safe guide for the discovery of truth.

In view of the contemporary dissatisfaction with being trapped in "a self-imposed state of Cartesian doubt" it may be worth pointing out that, if anything, even at a purely philosophical level, Buddhist thought represents a very different tendency. It maintains that

> there is no unmoving mover behind the movement. It is only movement. It is ot correct to say that life is moving, but life is movement itself. Life and movement are not two different things. In other words, there is

> no thinker behind the thought. Thought itself is the thinker. It you remove the thought, there is no thinker to be found. Here we cannot fail to notice how this Buddhist view is diametrically opposed to the Cartesian *cogito ergo sum*: "I think, therefore I am."

If Buddha was not a rationalist, then can Buddha be described as an empiricist. K.N. Jayatilleke considers this to be a far more accurate characterization of Buddha's position. "The emphasis that 'knowing' (*Jnanam*) must be based on 'seeing' (*passam*) or direct perceptive experience, makes Buddhism a form of Empiricism. We have, however, to modify the use of the term some what to mean not only that all our knowledge is derived from sense-experience but from extrasensory experience as well".

The inclusion of extrasensory perception within empiricism seems to represent no greater an accommodation to Buddhism than the acceptance of the conscious theistic experience within its range in the context of Christianity, especially if one uses the term empiricism "to include the entire conscious content of the mind and not merely the data of the senses: 'the sole source of knowledge is experience... experience may be understood as either all conscious content data of the senses only or *other designated content*'."

When Buddhist logic emerged as a developed school from around fifth century onwards, it admitted only two means of knowledge namely, perception and inference. These seem to correspond to empiricism and rationalism in a general way. However, prior to these developments, it underwent a period reminiscent of the remarks made by John H. Hick that "really radical and through doubt can never be reasoned away, since it includes even our reasoning powers within its scope". The Madhyamika School of Buddhism came close to adopting this position, especially by claiming that everything is empty or void (*sunya*), and who, when challenged "that the argument that proves the voidness of *all* things is itself void", replied that, "this only serves to bring out the universal applicability

of the law; the proof that all things are *sunya* in itself *sunya*, within appearance." The extent to which doubting may be carried varies in different strands of the school, but the rival school of Yogacara did argue that at least the reality of consciousness must be conceded to justify the validity of logical and soteriolical operations. In other words, the "only way of escaping such doubt is to avoid falling into it in the first place". "The Buddhist refers in this connection to a maxim—*uyaghatavadhird-sanka*—which means that we cannot go on doubting for ever, but must desist from doing so when it results in a self-contradiction in thought or leads to a practical absurdity".

It has also been argued that when doubt becomes universal in its scope, it becomes meaningless. To doubt whether some particular perceived object is real is to doubt whether it is as real as the other sensible object that we experience. "Is that chair really there?" means "Is it there in the way in which the table and the other chairs are there?" But what does it mean to doubt whether there is really anything whatever there? Such 'doubt' is meaningless. For it nothing is real, there is no longer any sense in which anything can be said do be unreal.

Although the reaction to such developments in India did not led to a revival of realism vis-a-vis scepticism, it did open up the discussion for similar questions to be raised, namely, that nothing can be said to be false unless something is admitted to be as true.

Ravana, King of Lanka

A symbol of the lower principle or desire-mind, ruler of the lower nature of the soul (Lanka).

"Ravana's from was a thick cloud, or a mountain, or the god of death with open mouth. He had all the marks of royalty; but his body bore the impress of wounds inflicted by all the divine arms in his warfare with the gods."—Mon. Williams, *Indian Wisdom*, p. 355.

Ray of Light from the Sun

A symbol of a Divine mode of functioning bringing illumination from the Spirit to the aspiring soul.

Reality of Evil

Notwithstanding the fact that a wide gulf exists between Christianity and Buddhism on the question of belief in the existence of God, both the traditions fully acknowledge the reality of suffering. John H.Hick observes in relation to the problem of evil as formulated in Christianity:

One possible solution (offered, for example by contemporary Christian Science) can be ruled out immediately so far as the traditional Judaic Christian faith is concerned. To say that evil is an illusion of the human mind is impossible within a religion based upon the stark realism of the Bible. Its pages faithfully reflect the characteristic mixture of good and evil inhuman experience. They record every kind of sorrow and suffering, every mode of 'man's inhumanity to man' and of our painfully insecure existence in the world. There is no attempt to regard evil as anything but dark, menacingly ugly, heartrending, and crushing. There can be no doubt, then, that for bibilical faith evil is entirely real and in no seen an illusion.

Buddha's experience of suffering, though at a more personal level, was equally graphic, when driving round the city on a chariot he encountered the 'morbidity of decrepitude', the 'pathology of sickness' and the 'phobio of death' in coming face to face with a sick person, an old person, and a dead person.

Reaping the Harvest

A symbol of acquiring the "fruits of the Spirit," Which are the buddhic fruition from the cultivation of the lower nature.

Reaping After Sowing

A symbol of the consummation of the soul-process, arrived at through the karmic law of cause and effect in the higher and lower natures.

Rebirth, Born Anew or from Above, Born of God

A symbol of the passage of the purified ego from its life on the lower planes to which it had been born, and its emergence or new birth upon the higher planes; or the raising of the consciousness from the lower mind to the higher mind at the close of the cycle.

Recollection of Past Incarnations

This becomes possible through the establishment of the "bridge" of the higher mind, and the perfect building up of the structure of the causal-body in actuality.

"Though the physical brain may forget events within the scope of one terrestrial life, the bulk of collective recollections can never desert the Divine Soul within us. Its whispers may be too soft, the sound of its words too far off the plane perceived by our physical senses; yet the shadow of events that were, just as mush as the shadow of events that are to come, is within its perceptive powers, and is ever present before its mind's eye."

Redeemer of the Soul

A symbol of the indwelling Self, who pays the penalty attached to imperfection with his own Divine Life (his blood). The souls are full of suffering and ignorance, and the price of redemption from evil is the efflux of the Divine Life of the incarnate Self, which, by being assimilated by the imperfect souls, gradually makes perfect the qualities in them which are imperfect. The Archetypal Man, or Christ incarnate within every soul, gives of his own efforts to prepare itself for accessions of higher qualifications. The Redeemer is latent within until he is called forth by sacrifice and aspiration to

save the soul from its captivity to its lower nature, and to raise it to its pristine state of bliss.

"But I know that my redeemer liveth, and that he shall stand up at the last upon the earth: And after my skin hath been thus destroyed, yet from my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."—Job xix. 25-.

I know that the perfect Self liveth within me, and that at the end of the cycle he shall overcome my lower nature (earth). And after my lower vehicles (skin) have been thus destroyed, yet arising from my lower self (flesh), I shall become one with the Self. I, the individuality, shall unite with Him, and not the personality.

"If God then finds a passage from heaven to the grave, so must a way be discoverable for man from the grave to haven: the death of the Prince of Life is the Life of mortals."—D.F. Strauss, *Life of Jesus*, p. 433.

"God is conceived of by the religious consciousness as not only the creator of the world of things and men, but as the present Life of the human soul. He is moral Ruler and Providence; He is Redeemer; and He is the Revealer and Inspirer as well."—G.T. Ladd, *Phil. of Religion*, Vol. I. p. 612.

"The Divine Sufferer was God Himself, who in creating the universe sacrificed Himself for it. The Cross, therefore, represents the Greatest of all sacrifices, not something that happened once, and once for all, but something that is eternal and timeless—the sacrifice of God in and for His own creation that could not be unless He poured His own life into it, and restricted Himself within its forms and substance. Great is this mystery of Godliness; unthinkable in its magnitude is this sacrifice, for it means nothing less than the identification of the Infinite with the finite in its lowest forms. Here is the profoundest mystery open to human contemplation, to speak or think of which is possible only in forms of symbol and parable. The literal truth is too vast, too mysterious, too sublime to be made known to human comprehension....

Creation is none other than God's primal and continual self-revelation: it is the Great Father coming down and voluntarily incarnating Himself and being made man for us men and our salvation."—K.C. Anderson, Serm., *Cradle of the Christ.*

Redemption of the Soul

A symbol of the substitution of the Divine perfection for the soul's imperfection, by paying the price of involved potential perfection in order to make perfect he evolved actual imperfection of qualities and souls. The price paid being the Divine Self-limitation in matter.

"Ye were not redeemed with corruptible things...But with the precious blood of Christ, as of a lamb without blemish and without spot. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you."—I Peter i. 18-20.

"Blood" being a symbol of the Divine Life, the shedding of this Life is the Divine Sacrifice.

"The Lamb slain from the foundation of the world."—Rev. xiii. 8.

It is the involution of Spirit into Matter. This is the origin of the indwelling Christ, who becomes the redeemer as he rises in the soul from a state of actuality or life. The indwelling Christ is the Archetypal Man foreordained as the Prototype within humanity becoming manifest in each soul at the present period of evolution.

"There is an indwelling Christ who redeems the soul from sin and fills it with his non life."— R. J. Campbell, Serm., *Christ Arisen.*

"The glaring contrast between earthly suffering and imperfection on the one part, and heavenly bliss and purity on the other, lies at the heart and core of the philosophy of the Orphics and Pythagoreans. Hence come their longing for purification, for atonement and final redemption. The goal

they aimed at was hard to attain; a single earthly existence was not enough to cleanse the soul...A long series of palingeneses formed a king of continuous pilgrimage, extending through thousands of years, and interrupted and embittered by the penalties suffered by the soul in the pool of mire.' Late, if at all, the soul was freed from its labours, and returned to the starting point of its journey. As a pure spirit once more, it re-entered its home and rejoined the brotherhood of the gods."—T.Gomperz, *Greek Thinkers,* Vol. I. p. 129.

"*Redemption* is the full compensation both to God and to the universe for all that is undergone and suffered by and through Creation. And it is brought about by the return from Matter of Spirit to its original condition of purity, but individuated and enriched by the results of all that has been gained through the processes to which it has been subjected;—results which, but for Matter, could not have been... That through which we are made perfect is experience. or suffering; and we are only really alive and exist in so far as we have felt. Now of this divine and indispensable ministry of experience, Matter is the agent."—*The Perfect Way,* p. 43.

"I should like to be informed who was ever made spiritually rich by notions of an outward Christ? No, Christ is the *inward* spiritual Being or Life that God has sent now into us, to be the actual Redeemer of this our natural being, from its low estate, and to raise it up, I say, joint heirship with Himself."—John Ward, *Zion's Works,* Vol. VII. p. 3.

"Redemption is the making good of what we have made ill, and it contains two necessary ingredients—relief and reinforcement—and in Christ we have both. Here on earth we are immersed and stifled in matter, and in moral darkness and stupor—all to a great end. And we have to be got out and brought back somehow to that whence we came. It we were left only to ourselves we never should get out or up; it is because of our vital indivisible relation to Christ that we

can hope to come victoriously through into divine liberty and joy."—R.J. Campbell, Serm., *The Divine Mystery*.

Reed Shaken with the Wind

A symbol of instability of purpose and weakness of volition.

Regeneration

A symbol of the production anew through a process of spiritual transmutation and evolution, of the purified and perfected qualities of the ego which thereby rises to a new birth on the higher planes of consciousness.

Regions, Seven

A symbol of the seven globes of the terrene planetary chain. All are invisible with the exception of the Earth.

Regnarok

A symbol of the termination of the cycle, and of the soul's attainment of liberation from the lower nature by the Divine Will, in fulfillment of the Great Law of manifestation.

Reincarnations

These are successive terrestrial embodiments of the individual soul, to enable it to gain experience and development in the process of evolution. Reincarnation makes effective the relation of the natural law of development with the more specifically spiritual process. It provides opportunities for the unfoldment and interplay of spiritual forces, which, unless the lower planes were responsive *Periodically* to the rhythmic succession of soul activities, would not afford the spirit-nature within the soul the means of evolution. Reincarnation is assumed in the Bible teaching, though little is said of it, and that is because it is an incident,—a mere passing phase,—in the real spiritual life. The Bible might just as well give information regarding the digestive process, sleep, or any other natural vital function,

as expound the method of reincarnation, which is quite subordinate to the interests of the soul, and which exists simply as a means whereby it is to attain its end. Nevertheless, to deny the fact of reincarnation is on the face of it absurd, because without it any theory of the gradual evolution of the immortal soul through time, past, present and future, is inexplicable. All the sacred books teach involution and evolution through vast periods, and never hint at special creation of souls, or other things, taking place, Yet such special creations must be assumed if the doctrine of evolution of souls is denied.

"Why should not every individual man have existed more than once upon this world?...Why should I not come back as often as I am capable of acquiring fresh knowledge, fresh expertness? Do I ring away so much from once that there is nothing to repay the trouble of coming back? Is that a reason against it? Or because I forget that I have been here already? Happy is it for me that I do forget. The recollection of my former condition would permit me to make only a bad use of the present."—Lessing, *Divine Education, etc.*

"These two systems, the purely spiritual and the sensuous,—which last may consist of an immeasurable series of particular lives,—exist in me from the moment when my active reason is developed, and pursue their parallel course. The former alone gives to the letter meaning and purpose and value, I am immortal, imperishable, eternal, so soon as I form the resolution to obey the law of rason. After an existence of myriad lives, the super sensuous world cannot be more present than at this moment. Other conditions of my sensuous existence are to come, but these are no more the true life than the present condition it."— J. G. Fichte, *Vocation of Man,* Bk. III.

"What sleep is for the individual, death is for the Will. It would not endure to continue the same actions and sufferings throughout an eternity, without true gain, if memory and individuality remained to it. It flings them off, and this is

lethe; and through this sleep of death it reapers refreshed and fitted out with another intellect, as a new being'—'a new day tempts to new shores.' These constant new births, then, constitute the succession of the life-dreams of a Will which in itself is indestrutible, until, instructed and improved by so much and such various successive knowledge in a constantly new form it abolishes or abrogates itself."—Schopenhauer, *The World as Will and Idea.*

"The soul, like the body, has to go through various stages of development, and change very greatly at one phase of experience as compared with another, before it is ready to enter upon its full before it is ready to enter upon its full inheritance. I feel moved to add that I am not at all prepared to say that it is the persons of religious temperament who are in every case the most highly developed of their kind; on the contrary, it is highly probable that, here or here after, many of these will have to go back and learn some of the lessons which their fellows are leaning now."—R. J. Campbell, serm., *The Larger Hope.*

Reinga

A symbol of the mind as the "bridge of manas" from the higher nature of the lower; or of the lower planes.

"The prevailing idea of the abode of spirits was that they went to the Reinga, which is another name for Po or Hades; the word Reinga literally means the leaping place. The spirits were supposed to travel to the North Cape, or lands's end, and there passing along a long, narrow ledge of rock, they leaped down upon a flat stone, and thence slinging themselves in too the water by some long sea-weed they entered Po, the Reinga beings the passage ot it."— R. Taylor, *New Zealand,* p. 103.

"In a myth of the New Hebrides, the soul runs along the ling of hills till he reaches the end of the island, and then be comes to the place of recollection, the Maewo names for which is *vat dodona,* the stone of thought; if he remembers there his

child or his wife, or anything that belongs to him, he will run back and come to life again. In the same place are two rocks with a deep ravine between them; if the ghost clears this as he leases across he is forever dead, but if one fails he returns to life again."—R.H. Codrington, *The Melanesians*, p. 29.

The two myths refer to the same esoteric facts of the soul's evolution. The spiritual egos descend periodically to the lower planes in order to incarnate in human bodies; and after physical death, ascend to the higher mental plane (stone of thought). If the egos continue to be attached by desire to the lower life they return, after a period, to re-incarnation; but if they are perfected, they are liberated from the lower nature and return again no more.

Religion

In the study of religion in the West many definitions of religion have been proposed along phenomenological, psychological, sociological, and ethical lines, etc. As early as 1912 forty- eight different definitions of religion had been catalogued by James Leuba. But as John H. Hick has pointed out, the trouble with most definitions of religion is that they are "stipulative: they decide what the term is to mean and impose this is the form of a definition. Perhaps a more realistic view is that the word 'religion' does not have a single correct meaning but that the many different phenomena subsumed under it are related in the way that the philosopher Ludwig Wittgenstein has characterized as family resemblance". The classic illustration here is that of a "game". No one single characteristic seems to be definitive of a gave of which cricket, football, tennis, solitaire, etc., and "the games people play" are various forms, yet "all these different kinds of game overlap in character with some other kinds, which in turn overlap in different ways with yet other kinds, so that the whole ramifying collection hangs together in a complex network of similarities and differences which Wittgenstein likened to resemblances and differences appearing within a family".

If the search for a unique definition of religion is abandoned as the equivalent of the search of the Holy Grail in religious studies and a family resemblance approach to the meaning of religion is adopted, then it becomes possible to treat Buddhism as a religion, for it "retains those fundamentals....which philosophy could never have found out for itself". As Edward J. Thomas explains:

Buddhism, in accordance with this distinction, began by being a religion. It is regardless to dispute about the term religion. If it necessarily implies an intelligent and almighty entity as the ultimate explanation and the ultimately goal of things, then Buddhism is not a religion. We may prefer to say that the fundamental dogmas of Buddhism differ so much from the dogmas of religious systems that they cannot be brought under one definition. But Buddhism in one respect was at first rather on the side of religion than of philosophy in that it started with fundamental convictions, which only became a philosophical system when they had to be made consistent and defended against rival laws.

Religion, or the Good Religion

A symbol of the science of the spiritual life,—knowledge of the process of the soul's growth from imperfection to perfection, from ignorance to wisdom, from separateness to Love, and from illusion to the eternal Truth.

"Approved by the good, the high priest of the good religion of the Mazda-yasnians, the glorified Spendyad, son of Mah-vindad, son of Rustom, son of Shatroyar."—*Preface to the Bundahis.*

The ego who has conquered the lower nature and recognised the Truth, Wisdom, and Love within the soul, is said to be approved by the spiritual forces which maintain and manifest the truth of the Self in the soul-process. The "glorified Spendyad" is the Self who has undertaken to go forth and accomplish his evolution. The Self is the product of the process of the three who bear witness upon "earth," viz.

the physical, the astral, and the lower-mental natures, in which the Self is incarnated, and out of which he ascends in glory at the last.

"The thought common to India, Plato, and Kant, that the entire universe is only appearance and not reality, forms not only the special and most important theme of all philosophy, but is also the presumption and *condition sine qua non* of all religion... The necessary premises of all religion are, as Kant frequently expounds:(1) the existence of God, (2) the immortality of the soul, (3) the freedom of the will (without which no morality is possible). These three essential conditions of man's salvation—God, immortality and freedom—are conceivable only if the universe is more appearance and not reality (mere *maya* and not the *atman*), and they break down irretrievably should this empirical reality, wherein we live, be found to constitute the true essence for things."—P. Deussen, *Phil. of Upanishads*, p. 45.

"The material world is more or less illusory, and we are quite wrong in regarding it is having a separate and independent existence. 'The things which are seen are not made out of things which do appear.' The world of spirit underlies and interpenetrates the world of sense at all points."—R.J. Campbell, Serm., *The Fact of Death*.

"According to the system (of Doctrine and Life) recovered (by Intuition), the Christ Jesus, Redeemer and Saviour, while equally its beginning, middle, and end, is not a mere historical personage, but, above and beyond this, a Spiritual Ideal and an Eternal Verity. Recognizing fully that which Jesus was and did, it sets forth salvation as depending, not on what any man has said or done, but on what God perpetually reveals. For, according to it, Religion is not a thing of the past, or of any one age, but is an ever-present, ever-occurring actuality; for every man one and the same; process complete in itself for each man; and for him subsisting irrespective of any other man whatsoever. It thus recognizes as the actors in the

momentous drama of the Soul two persons only, the individual himself and God."—*The Perfect Way*, p. 25.

"A scientific age rightly refuses to be any longer put off with data which are more than dubious, and logic which morality and philosophy alike eject. A deeper, truer, more real religion is needed for an epoch of thought, and for a world familiar with biblical criticism and revisvion;—a religion whose foundations no destructive agnosticism can undermine, and in whose structure no examination, however searching, shall be able to find flaw or blemish. It is only by rescuing the Gospel of Christ from the externals of history, persons, and events, and by vindicating its essential significance, that Christianity can be saved from the destruction which inevitably overtakes all idolatrous creeds."—*Ibid.*, p. 341.

"Religion has its psychological sources in every important form of the functioning of the human soul. *It is man in his entirety who is the maker of religion.* Every factor of his complex being enters into his religious life and religious development. The unconscious influences are present and potent factors. The lower impulsive and emotional stirrings solicit or impel him to be religious. His social instincts or more intelligent social desires and aims so-operate in the same result, The uplift to that condition of rational faith which corresponds to the ideal adjustment of the human self to the Divine Self, is effected largely through the awakening and employment of the higher aesthetical and ethical sentiments."—G.T. Ladd, *Phil. of Religion*, Vol. I. p. 263.

"The distinctive note of mysticism is the fact that is brings religion into the closest contact, not with authority or formulas or traditions, but with the nature of man as man. It looks upon the soul as the prime factor in religion, and it regards man's awareness of God, his intimate consciousness of the nearness of God, his innate striving after union with God, as dependent upon the soul's possibility of approaching God directly. Now, the possession of a soul is not the prerogative of the devotee of any one particular religion to the exclusion

of others. All men possess souls. It follows, therefore, logically, that no religion which contains mystical elements ought to claim, on behalf of its adherents, an exclusive approach to the Divine favour, or, indeed, any superiority in the realm of the spiritual life."—J. Abelson, *The Immanence of God in Rabbinical Literature*, p. 300.

Religious Effects of Buddhism

Effects on Brahmanical Religion. In the domain of Hinduism there is unmistakable evidence of the influence of Buddhist thought and ethics. Though Buddhism never dislodged Brahmanism from its high pedestal, yet it left on it a permanent impress of its own. It exercised a humanizing effect on Brahmanism. The Brahmans had filled the society with unnecessary rites and rituals. As a consequence Brahmanism became costly as well as rigid. The use of Sanskrit language had made it further difficult. The easy, intelligible and popular language in which Gautama preached his religion made brahmans revise their policy and to maintain their hold they reformed Hinduism. The principle of ahimsa shattered the faith of the people in sacrifices. Caste system lost its hold and the monopoly of the Brahamans was seriously affected. Now Hinduism stood greatly reformed.

Idol worship. Historians are of the opinion that the practice of worshipping images of gods and goddesses did not originally belong to Hinduism. During the reign of Kanishka when transformation of Buddhism took place for the first time, idols of Lord Buddha were worshipped. The idol worship immensely contributed to the popularity of Buddhism and Hindus adopted the practice of idol worship from the Buddhists. From that time onwards it became an essential feature of Hinduism. This legacy of Buddhism is very permanent.

Erection of Temples. With the beginning of idol worship various temples were also constructed. The Aryan religion mainly consisted of sacrifices on open altars in the open air. But now temple architecture greatly flourished due to

Mahayana form of Buddhism. Various beautiful temples and stupas were erected by Hindus and Buddhists respectively.

Monasteries. For the propagation of his faith the Buddha had laid the foundation of monasteries or Sanghas at different places in India. These were the centres of religious propagation started by Lord Buddha. The Hindu saints and sadhus also copied it. They established the monasteries of the same the and propagated their religion.

Rise of Bhagwat Dharma. It also led to the rise of Bhagwat Dharma. This sect was based on the principle of Ahimsa and Bhakti. Various other cults also developed due to the influence of Buddhism.

Religious Language as Non-cognitive

The development of the non-cognitive approach religious language is a relatively new development within Christianity. As John Hick remarks:

> There is no doubt that as a matter of historical fact religious people have normally believed such statement as 'God loves mankind' to be not only cognitive but also true. Without necessarily pausing to consider the difference between religious facts and the facts disclosed through sense perception and the sciences, ordinary believers within the Judaic Christian tradition have assumed that there are religious realities and facts and that their own religious convictions are concerned with such.

But then he goes on to add that "today, however, a growing number of theories treat religious language as non-cognitive".

No such clear-cut division in its approach to religious language is discernible in Buddhism, which has always tended to feel that verbal language has no direct relation to what really exists, and is essentially misleading not merely in relation to the absolute but even in empirical matters. It bears

little resemblance to reality though it may serve a useful purpose just as our phone number bears little resemblance to us but is useful in contacting us, or our address, written out on a slip of paper, bears no resemblance to the apartment we live in but helps people to reach it. In this very fundamental sense, therefore, Buddhism has always tended to consider language non-cognitive.

The sense, however, in which in modern times religious language has come to be considered non-cognitive in the West is quite different. It is a consideration of these developments that we now turn.

Religious Merit

A symbol of the wisdom-nature attained of by the ego through its strivings in the lower nature.

Religious Vows

Symbolic of aspirations which yield such results as are capable of directing the evolution of the Self.

Reminiscence or Memory

This, is its deeper signification, is identified with the causal Self, which is a direct offshoot or ray of the Self emanating from a centre in the higher mind. The personality is the means whereby intercommunication between the inner memory and the outer nature is eventually established, for through this memory the lower mind is awakened on its higher side and made receptive of ideals which are implanted by the causal Self.

Remission of Sin

This expression signifies liberation from captivity to the lower nature though the raising of the qualities by an influx of Divine Life.

Ren, or Name

A symbol of the differentiated and regenerate individuality, it having acquired through aspiration and effort the higher qualities wherewith it is now endowed.

Rending the Garments

A symbol of the rejection either of truth or error. It implies either enlargement of mind by the breaking froth of truth, or the suppression of truth and retention of opinions which narrow the intelligence.

Renovation of the Earth

This signifies the passing on the life-wave to another globe of the terrene chain, which will be not physical but astral, mental, and buddhi.

Respectful Manners

A symbol of harmony inhuman conditions during the period of involution.

Re-stau, the Passages of the Tomb

A symbol of the lower planes in which the Self is involved.

Resurrection from the Dead

A symbol of the raising of the Higher Self from the potential to the actual in the minds of humanity: also the rising of the indwelling or incarnate Self from the lower nature to the higher at the end of the cycle. In relation to the egos, the resurrection signifies the rising of the consciousness from the lower mind to the higher in the causal-body at the cycle's and; or the liberation of the spiritual egos from captivity to the lower nature. The lower nature is "dead," for it has in it no true Life.

Resuscitation Cases

An impressive body of literature has grown over the past decade documenting the experiences of those who were

pronounced clinically dead but were subsequently resuscitated. The experiences of these people naturally have a bearing on the question of the fact and nature of post-mortem existence. However,

> Whether or not the resuscitation cases give us reports of the experiences of people who have actually died, and thus provide information about a life to come, it is at present impossible to determine. Do these accounts describe the first phase of another life, or perhaps a transitional stage before the connection between mind and body is finally broken; or do they describe only the last flickers of dream activity before the brain finally loses oxygen? It is be hoped that further research may find a way to settle this question.

It in nevertheless perhaps a matter of more than passing interest that some of the phenomena described, such as encounter with a bright light, are anticipated in the Tibetan Book of the Dead, a point which did not escape the notice of early investigators in the field.

There is one point, however, which deserves special notice from a Buddhist point of view. It appears in the book which set the trend in the field of the study of near-death experiences, *Life After Life* by Raymond Moody Jr. In assessing the effect the near-death experiences had on the lives of the people involved, Raymond Moody Jr. was led to the following conclusion:

> There is a remarkable agreement in the "lessons", as it were, which have been brought back from these close encounters with death. Almost everyone has stressed the importance in this life of trying to cultivate love for others, a love of a unique and profound kind. One man who met the being of light felt totally loved and accepted, even while his whole life was displayed in a panorama for the being to see. He felt that the "question" that the being was asking him was whether he was able to love others in the same way. He now

> feels that it is his commission while on earth to try to learn to be able to do so.

In addition, many other have emphasized the importance of seeking knowledge. During their experiences, it was intimated to them that the acquisition of knowledge continues even in the after-life. One woman, for example, has taken advantage of every educational opportunity she has had since her "death" experience. Another man offers the advice, "No matter how old you are, don't stop learning. For this is a process, I gather, that goes on for eternity."

The student of Buddhism cannot fail to notice that these "lessons represent the two cardinal virtues the simultaneous cultivation of which is persistently advocated in Buddhism: *karuna* (compassion) and *prajna* (wisdom)".

Return of the Great Goddess

A symbol of the Wisdom-nature evolving in the soul after its period of obscuration or latency. Since the fall of mind (man) into the lower nature, the buddhi consciousness (Wisdom) has been absent from the human soul. This spiritual consciousness returns to the ego when the soul is perfected at the end of the cycle and reveals the "treasures in heaven."

Revelation

A symbolic communication from the higher nature to the lower, imparting truths of the invisible universe and the soul. As evaluation does not, and cannot, arise from the lower nature, so it is self-evident that the lower or objective mind of man does not compose the revelation, but is merely the receptive vessel into which the Divine message is poured. The evidence for this view of "revealed truth" is overwhelming when appreciated. That evidence is to be found in the universal fact that the sacred scriptures and myths of the world are almost throughout of obscure, miraculous, and nonessential appearance, and of such a character, taken as a whole, as to make incredible any theory of their mundane

rational origin. Their purport, indeed, precludes a human origin, for no mind of man is able to investigate cosmical beginnings, and the nature of that which transcends the lower consciousness.

A thousands instances will be found in this dictionary of the nonsensical appearance of the world- scriptures, and it may be sufficiently obvious that they have been neither invented nor composed by man. The scriptures themselves always assert that they are of *divine origin*, and this is a consistent and intelligent view of them. The apparent nonsense is nothing but an indication of their symbolical nature, and an assurance that their diction has never seriously been tampered with. It is plain that their symbology would be ruined if medding scribes altered the language and introduced interpolations to accord with their own ignorance.

Revelation and Faith

After examining the grounds for belief and disbelief in God as well as the problem of evil, John H. Hick offers two conclusions: (1) that it is "not possible to establish either the existence or the non-existence of God by rational arguments proceeding from universally accepted premises" and (2) that "arguments to the effect that theism is more probable than naturalize, or naturalism than theism, are basically defective, since the term 'probable' lacks a precise meaning in the context".

The first conclusion will be acceptable with in Buddhism. In Buddhism 'perverted views' are "fourfold when we consider the features of the objective world which they distort. They are threefold when we consider their location in our minds—for they may concern perception, or thought, or theoretical opinion". Theories about God would fall in the last category of perverted views and Buddhist logicians have taken pains to refute belief in God by resorting to reasoning.

However, although the first conclusion will be thus acceptable within Buddhism, perhaps a Buddhist philosopher

of religion would like to offer some remarks before passing on to a consideration of the second.

(1) Inasmuch as the word God implies the separation of the sacred from the profane, and to the extent that one is functioning within such a universe of discourse, the use of the word God may be an acceptable locution:

> Some words...[are] 'numinous', others rational or ordinary. If treated as though purely rational, numinous terms suffer a great deal of distortion. An easy example is the word 'God'. 'Natural theology', or the Deists, used as a 'rational' term. But, as Pascal put it, this 'god of the philosophers' is something quite different from 'the god of Abraham and Isaac'. An Oxford don showed his blindness for this distinction when he criticized Jehovah for describing himself by the tautological phrase 'I am that I am', when in fact he eought to have told us exactly what he was. M. Eckhart's beautiful meditation on this phrase from the 'Book of Exodus' shows that Ho On is clearly a numinous terms of great profundity. No student of the Buddhist scriptures in the original can fail to notice that they abound in numinous words, such as Dharma, Buddha, Bhagavat, Arhat, Nirvana and Tathagata. Their prominence has many important consequences.

(2) If a distinction is drawn between God and Godhead, then the Buddhist may re-evaluate his position in relation to God head but not God.

(3) It must not be overlooked that

> Buddhism does not reject theism outright. While the Buddha was critical of theistic religions, he accepted that they had a limited value: he referred to them as 'unsatisfactory religions' *(anassasika)* rather than as 'unreligious religions' *(abrahmacariyavasa)* such as Materialism. The Buddha very often, showed great respect to leaders and followers of other religions and

strongly recommended his followers to show respect to other faiths.

(4) "Buddhism is atheistic, but we need to remember, as already noted that Buddhist atheism has to be distinguished from materialistic atheism".

As regards the second conclusion pertaining to probability the Buddhists may be inclined to accept it is according to Buddhism "what is 'in the nature of things' (*Dhammata*) is only a probability and not a necessity, *when psychological factors are involved*". At least in early Buddhism, accusation is "not subjective and is not a category imposed by the mind on phenomena", so that the introduction of psychological factors would tend to vitiate any conclusion based on probability.

John H. Hick then proceeds to offer a conclusion specific to Christian theism when he writes:

> In spite of the immense in tellectual investment that has been going into the various attempts to demonstrate the existence of God, the conclusion which many have reached that this is indemonstrable agrees both with the contemporary philosophical understanding of the nature and limits of logical proof and with the biblical understanding of our knowledge of God.

Buddhist thought, like modern philosophical thought, recognies the limits of logic, especially in relation to its central experience of Nirvana. These limits are explained both literally and figuratiely. Thus K.N. Jayatilleke remarks:

> However, all these phrases, 'exists', 'ceases to exist', etc. are misleading since they have a spatio-temporal connotation. Nirvana is not spatially located *(na katthaci, no kuhinci)*, nor located in time so that 'one cannot say of Nirvana that it is past, present or future.' It is also not causally conditioned *(na paticcasamuppannam)*. It is therefore not capable of

> conceptual formulation (*asankhiyo*) or literal description.

He also goes on to say:

> So the explanations given to us who have not attained it are compared to the attempt to explain the nature of light or colour to a man born blind. To tell him that light or colour is not a sound, nor a taste, nor smell, nor touch, is literally true, but since he is only acquainted with sounds, tastes, smells and touches he may think that colours are nothing or cannot exist. The problem with Nirvana is analogous. What we have to do with the blind man is to evolve a method of restoring his sight. When this is done, no explanation is necessary, but before that strictly no explanation was possible. So to explain Nirvana by some form of rational demonstration is impossible—it falls beyond the pale of logic *(atakkavacara)*.

However, a nuance may be identified in relation to the limit of logic. While Christian theism uses the limits of logic to indicate the mystery of God and to demonstrate how God may not be exhaustively known through logic would be that Nirvana transcends logic *(attakavacara)* and cannot at all be conventionally known.

Similarly, the question of the knowledge of God is also significant. There are, for instance, passages in the Hindu texts which are reminiscent of passages in Buddhist texts. Knn Jayatilleke maintains that "it would be quite misleading to identify the two". The similarity, nevertheless, is so striking that perhaps it would be wiser to keep an open mind regarding the possibility of the same experience being expressed in two modes—theistic and non-theistic. The main point here, however, pertains to the fact of our *knowledge*—whether biblical or otherwise and of God or Nirvana. This leads to the question: How do we know what we know?

John H.Hick has observed that "empiricist reasoning is in agreement with the unformulated epistemological assumptions of the Bible". Our brief excursion into the realm of Buddhist epistemology showed that the same could be said of early Buddhism. In later Buddhism, the dimension of experience is more explicit employed and is identified as a means of direct knowledge. Several modes of direct knowledge are acknowledge but the one most relevant here is the intuition of a Yogin (*Yogipratyaksa*) and the Buddha is acknowledged as the supreme exemplar of such direct intuition. Whether statements based on such intuition can be accorded the status of revelation as commonly understood is a moot point in Buddhism and most Buddhist scholars would prefer to distinguish their position from the Christian example. The Christian concept, of course, represents the paradigmatic example in Western thought and it is to its consideration that we must now turn, with the realization that Christian thought contains "Two very different understandings" of the nature of revelation and faith: a prepositional one and a non-prepositional one.

The Prepositional View of Revelation and Faith

The prepositional view of revelation and faith characterizes (1) medieval Christianity; (2) traditional Roman Catholicism and (3) conservative Protestatism. At its core lies the idea that the "content of revelation is a body of truths expressed in statements or propositions". These are contained in the Bible and faith is the proper response to these statements communicated by God. "To a Catholic, the word 'faith' conveys the notion of an intellectual assent to the content of revelation as true because of the witnessing authority of God the Revealer". Some important aspects of the prepositional view of revelation and faith may now be identified: (1) Catholicism accepts the authority of both the text of the Bible as well as "traditions concerned with faith and morals as having been received orally from Christ or inspired by the Holy Spirit and continuously preserved in the Atholic

Church". Protestantism stands by the text as such *(sola scriptura).* (2) The prepositional view of revelation and faith involves a distinction between natural and revealed theology, for former consisting of those insights which could be arrived at by the human intellect by itself (that 'God exists') and the latter consisting of those truths not so accessible (e.g. the doctrine of the Trinity). (3) Most modern critics of religion assume a prepositional view of revaluation and faith. (4) Faith itself is considered a product of God's grace, like revelation, so that a "tightly circular system of theology" is involved which is apparent in the following pronouncement of the Vatican Council of 1870, when it defined faith as "a supernatural virtue whereby, inspired and assisted by the grace of God, we believe that the things He has revealed are true". Finally, (5) faith involves "believing of propositions upon insufficient evidence" and the "most popular way of bridging the evidential gap is by an effort of will". This final point naturally paves the way for the discussion of various theories of faith.

Before embarking on that discussion it might be worthwhile to offer a Buddhist assessment of revelation. In relation to the first point it is worth observing that Theravada and Mahayana Buddhism have a parallel difference of opinion in the matter of Buddhist texts. Theravada Buddhism takes its stand on the text of the Pali canon just as conservative Prostetantism does on the biblical, but Mahayana Buddhism believes in an extra esoteric transmission. (2) The distinction of natural and revealed theology can be applied, *mutatis mutandis,* to Buddhist doctrines. For instance, Buddhists distinguish among three kinds of *Dukkha:* "(1) *Dukkha* as ordinary suffering *(dukkha-dukkha)*: (2) *Dukkha* as produced by change *(viparinama-dukkha)* and (3) *dukkha* as conditioned states *(samkhara-dukkha)*". Walpola Sri Rahula explains:

All kinds of suffering in life like birth, old age, sickness, death, association with unpleasant persons and conditions, separation from beloved ones and pleasant conditions, not

getting what one desires, grief, lamentation, distress—all such forms of physical and mental suffering, which are universally accepted as suffering or pain, are included in *dukkha* as ordinary suffering (*dukkha-dukkha*).

A happy feeling, a happy condition in life, is not permanent, not everlasting. It changes sooner or later. When it changes, it produces pain, suffering, unhappiness. This vicissitude is included in dukkha as suffering produced by change (*viparindma dukkha*).

It is easy to understand the two forms of suffering (*dukkha*) mentioned above. No one will dispute them. This aspect of the First Noble Truth is more popularly known because it is easy to understand. It is common experience in our daily life.

But the third form of *dukkha* as conditioned states (*samkhara-dukkha*) is the most important philosophical aspect of the First Noble Truth, and it requires some analytical explanation of what we consider as a 'being', as an 'individual', or as 'I'.

It will be clear from this passage that while the first two understandings of *dukkha* an be encompassed within our normal understanding of *dukkha*, the third, the further insight is a peculiarly Buddhists themselves have had trouble. This third type of *dukkha* would be analogous to 'revealed theology' and the first two to 'natural theology'.

As to the third point, the Buddhist understanding of revelation is prepositional and its criticism of the position has a modern ring to it. In this respect the most trenchant Buddhist critique takes the form that if "nobody has seen god face to face... it is difficult to talk of a revelation given by god". Although this criticism is developed originally in a Hindu context, it can easily be extended to Christianity. And it becomes particularly forceful in a Christian context because "...any type of seeking god is, by definition, ruled out in the teaching of Christianity", according to which no human being could survive such an encounter.

As for the fourth point, faith in Buddhism has a very different connotation, which will be specified soon. However, to the extent that its more usual sense is recognized in Buddhism in the category of the *saadhanusari* (follower in faith) and the analysis of the term *saddha* (faith) itself, there are two crucial differences from the Christian position here: (1) faith is but *one* element in *one* particular formulation of the celebrated Buddhist tripod of *sila, samadhi* and *prajna* and (2) faith-response is a distinguishing characteristic of some followers of the Buddha; it is not intended as a universal response of all believers that way it is in Christianity.

On the fifth point, Buddhism is quite explicit in not encouraging belief based on insufficient evidence and in preferring knowledge to faith. In the face of insufficient evidence Buddha would seem to recommend abandoning the revelation if the following discourse is taken into account:

> Herein a certain religious teacher is a revolutionist, who holds to the truth of revelation and preaches a doctrine according to revelations according to what is traditionally handed down, according to the authority of scripture. Now a teacher who is a revelationist and holds to the truth of revelation may have well-heard it or ill-heard it or ill-heard it and it may be true of false. At this, an intelligent person reflects thus—this venerable teacher is a revelationsist, etc... so seeing that his religion is unsatisfactory he loses interest and leaves it.

As Buddhism allows for pre-mortem attainment of its religious goals and accepts extrasensory phenomena it is able to accord primacy to knowledge over belief or faith. Two dialogues from the Buddhist texts are relevant here. One is between the leader of the Jainas, Nigantha Nataputta and a follower of the Buddha, Citta by name. The other is between the2 Buddha and Ananda onthe eve of Buddha's death. The first one runs as follows.

Nigantha Nathaputta: do you believe in (sadahasi) the statement of the recluse Gotama that there is a jhanic state (trance) in which there is no discursive or reflective thought there and is a cessation of discursive thought and reflection?

Citta: I do not accept this as a belief.

Nigatha Nathaputta: See what an honest, straightforward and upright person thehouseholder Citta is...

Citta:What do you think? Which is better, knowledge or belief?

NIgantha Nathaputta: Surely, knowledge is better than belief.

Citta: (I can attain up to the fourth *jhana*).. .Knowing and seeing thus, why should I accept this on the grounds of faith in any recluse or brahmin, that there is a trance in which there is no discursive or reflective thought....

The background of the second dialogue is provided by the Buddha who asked all assembled, as he lay close to death, whether they had any vestigial doubts about his teachings, for now was the time to remove them. When no one raised a doubt his cousin and loyal attendant Ananda exclaimed: "I have this faith, Sir, in the community of Bhikkus here, that not even one of them has any doubt of perplexity.... Buddha responded; "you speak of faith, Ananda. But in this matter Ananda the [Buddha] knows and knows for certain".

It will be clear from the above discussion that faith in its Christian sense does not have a direct role to play in Buddhism or, "faith in Buddhism resembles very much the faith a scientist reposes in a particular hypothesis. He has faith that the latter might work because of the credibility and reliability that is suggested by the preliminary observations. Faith in Buddhism works only as a starting point in the scientist's sense and therefore it has necessarily to be replaced later by direct personal knowledge. Consequently, and Arahant is described as one devoid of faith' and it is often

pointed out that the Arahant must be in a position to claim the highest knowledge without having to rely on faith.

There are however, situations, when even in Buddhism one has to function on the basis of "insufficient evidence", and these would perhaps provide interesting parallels to Christian theories of faith, some of which may now be identified. These are known as voluntarist theories of faith as they involve the 'acceptance of certain beliefs by a definite act of will".

Revelation and Reason in the Non-prepositional View of Revelation and Faith

The role of reason in the non-prepositional view of revelation and faith has been succinctly outlined by John H. Hick as follows:

> This modern theological rejection of natural theology is not necessarily motivated by an irrationalist distrust of reason. It may represent an empiricism which recognises that human thought can deal only with material that has been given in experience. Just as our knowledge of the physical world is ultimately based upon sense perception, so any religious knowledge must ultimately be based upon aspect of human experience that are received as revelatory. Thus, reason can never replace experience as the source of the basic religious data. Nevertheless, in its proper place and when allowed to fulfill its proper role, reason plays an important part in the religious life. Negatively, it can criticize naturalistic theories that are proposed as ruling out a rational belief in the reality of God; and in this way it may have the effect of removing blocks in the way of belief. Positively, it must seek to understand the implications of what is known by faith: in a famous phrase of Anselm's this is 'faith seeking understanding.' Of course reason is at work also in the systematic formulation of what is believed on the basis of faith.

This statement can be reduced to five mainpropositions: (1) "reason can never replace experience as the source of basic religious data"; (2) it can, however, serve both a negative and positive function in this context; (3) it can render naturalistic theories improbable; (4) it can render faith plausible; and (5) reason can elucidate faith.

Buddhism is in complete agreement on the first point. The basic component of Buddhism is Nirvana and it is consistently described in terms of experience in the Buddhist texts. Two examples should suffice, (1) one is which the Buddha describes Nirvana as experienced by him and (2) another in which he speaker of it as experienced by his followers.

(1) In seeking for 'salvation' I reached in experience the nibbana which is unborn, unraveled, secure from attachment, undecaying, unailing, undying, unlamenting and unstained... This condition is indeed reached by me which is deep, difficult to see, difficult to understand, tranquil, excellent, beyond the reach of logic, subtle and to be realized only by the wise (each individually for himself).

(2) Well expounded by the master is the doctrine which bears the desired fruit here and now, which has 'Come and See' for its motto, which assuredly leads to the goal, the truth whereof is to be experienced by the wise, each individually for himself, namely, the one which consists essentially in subduing the haughty spirit, the perfect control of thirst, the upsetting of the very storage of creative energy, the arrest of the course of *samsara* as regards the fate of an individual, the rare attainment of the state of the void, the waning out of desire, the dispassionate state, the cessation of all sense of discordance, the *nibbana*.

Not only is experience emphasized, the limits of reason in arriving at religious truth are clearly recognized. In his last section on the Buddhist attitude to reason, K.N Jayatilleke offers the conclusion that,

> One cannot hope to have perfect knowledge (nana) of a proposition or theory by the consideration of some

> reasons for it (*akara-parivitakka*) or by the conviction that dawns by merely reflecting on it (*ditthinijjkana-kkhanti*). Belief on the basis of these two kinds of rational reflection, is placed on the same footing on epistemological grounds as faith (*saddha*), authority (anussava) or purely subjective considerations like likes or dislikes (*ruci*).

The *nature* of the experience differs in the two traditions but if the non-prepositional view of revelation and reason is taken into account then both Christianity and Buddhism accord a common epistemological primacy to experience. Again, Buddhism would probably have little difficulty in accepting the dual role played by reason. Buddha clearly reasons *against* the opposing views and reasons for his own position. Interestingly, the Buddha also criticizes naturalistic beliefs which question not the reality of God but the reality of post-mortem survival. One also encounters a version of 'faith seeking understanding' in the context of Buddhism:

> Saddha (faith, belief) being used for different stages and types of acceptance of a proposition or doctrine. The first was that of accepting for the purpose to testing, the stage in which one' safeguards the truth'. The stage in which one reposes faith in a person after realizing that he was honest, unbiased and intelligent is perhaps the second. The next stage is the one in which there was a partial and personal verification of the doctrine and it is at this stage that one is said to have a rational faiths. The word 'faith' here may seem less preferable than belief though we have used it to translate the word *saddha*.

K.N. Jayatilleke remarks that it "is this last stage that is greatly valued in Buddhism. The person who has developed this "rational faith" seems to be identical with the person who is described as being"emancipated by faith" (*saddhavimutto*).

The use of reason to elucidate matters of faith and doctrine is as much attested to in Buddhism as in Christianity. The entire text of the *Questions of King Milinda* illustrates the point, as also the numerous commentaries and independent works.

There is, however, the danger of overestimating these parallels if one focuses only on structure and overlooks the content.

One must into overlook the "contrasting situations of Christianity and Buddhism with regard to their respective means of knowledge. For Christianity the basic and fundamental, and sometimes the only, means of knowledge are grace, revelations and authority". On the other hand, "Buddhism emphasizes the necessity of rational understanding, experience and verification in the field of religion".

Rice Grains from Watery Fields

Symbolic of intuitions of wisdom arising from the exercise of the mental faculties in the pursuit of truth.

Rich Man

A symbol of the mind set upon identifying itself with a multiplicity of objects, while inclination fosters the "pairs of opposites" that beget the sense of separateness.

Riches or Wealth (Higher Aspect)

A symbol of the higher emotions and true knowledge. The transmuted qualities,—the treasure laid up in heaven.

"There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches. The ransom of a man's life are his riches" but the poor heareth not rebuke."— Prov.xiii.7, 8.

The first rich man is full of the satisfactions of desire, which profit nothing. The second has made himself poor in desire, but rich in wisdom and love, and it is this heavenly

wealth which will be the ransom to liberate him from bondage to desire. The poor in this wealth perceive not its excellence.

Right Foot

A symbol of outgoing energy in progressive activity.

Right Hand

A symbol of the active principle in outgoing energy. The "right hand of power" signifies the positive, outgoing, energetic, evolutionary force.

Right Side

This symbol indicates the stirring of the outgoing principle of action.

Ring as a Circle

A symbol of completeness and perfection, and therefore refers to the higher planes.

Riotous Living

A symbol of the soul absorbed in pursuit of objects of sensation and desire, and immersed in ignorance on the lower planes.

Rishes or Patriarchs, Seven

These are symbols of the seven root-Races of humanity, commencing on super-physicla planes of being.

Rishes or Saints

A symbol of spiritual influences, atma-buddhic, imparting truths to the soul. Or the spiritual monads of life.

Rites, Ceremonies and Observances in Popular Religions

Materialistic practices invariably based upon mistaken interpretations of the sacred scriptures, whereby the symbols themselves are taken literally in a false sense, while the true meanings remain obscured.

Ritual and Ceremonial

Symbolism of the soul and its qualities, together with the means and process of their spiritual evolution.

Buddhism and Christianity have both developed, in the course of fifteen hundred years, into sacerdotal and sacramental systems, each with its bells and rosaries and images and holy water; each with its services in dead languages, with choirs and processions and creeds and incense, in which the laity are spectators only; each with its mystic rites and ceremonies performed by shaven priests in gorgeous robes; each with its abbots and monks and nuns, of many grades; each with its worship of virgins, saints and angels; its reverence to the Virgin and the Child; its confessions, fasts, and purgatory; its idols, relics, symbols, and sacred pictures; its shrines and pilgrimages; each with its huge monasteries and gorgeous cathedrals; its powerful hierarchy and its wealthy cardinals; each, even, ruled over by a Pope, with a triple tiara on his head and the sceptre of temporal power in his hand, the representative on earth of an eternal Spirit in the heaven! If all this be chance, it is a most stupendous miracle of coincidence. And it cannot be objected that the resemblance is in externals only. The principles which bind each of these two organizations together, which give them their recuperative vital power, are also similar. Each of the two Churches claims to be guided by the eternal Spirit, who is especially present in the infallible Head of the Church; each lays peculiar stress upon the mystic sacrament in which the priest reverently swallows a material thing, and by so doing believes himself to become partaker in some mysterious way of a part of the Divine Being, who, during the ceremony, has became incorporated therein."—T.W. Rhys Davids, *Indian Buddhism*, p. 193.

"The crozier, the mitre, the dalmatic, the cope or *pluvial*, which the Grand Lamas wear on a journey, or when they perform, some ceremony outside the temple; the service with a double choir, psalmody, exorcisms, the censer swinging on

five chains and contrived to be opened and shut at will, benediction by the Lamas, with the right hand extended over the heads of the faithful, the chaplet, sacerdotal celibacy, Lenten retirements from the world, the worship of saints, fasts, processions, litanies, holy water—these are the points of contact between the Buddhists and ourselves—" M. Huc, *Travels in Tartary, etc.*, Vol. II. Ch. 2.

Sacred symbolism being of Divine origin is interrelated and consisted throughout all nations and periods, therefore occasional similarities in scriptures and ritual are just what might be expected. Their presence does not indicate human intervention in the majority of cases. They are quite well accounted for by reference to the one Intelligence behind all the symbolism.

The origin of ritual is to be found in the tendency to materialize sacred symbols and treat them as of religious value, whereas, of course, it is the spiritual meaning only that is of value. Passages in the sacred books are mistakenly taken as authority for the outward observances and physical arrangements which now characterize popular religions.

"Christian teaching is professedly symbolical. And the sysmbolised is greater, and deeper, and older than the symbol."— W.S. Lilly, *The Great Enigma,* p. liv.

River

A symbol of the course of the soul's evolution from the material to the spiritual life in the world of experience.

Rivers

A symbol of channels of truth or life through the quaternary,—the four planes of nature which are below atma.

R.M. Hare's Response

R.M. Hare is responsible for introducing the concept of a *blik* in the context of the current discussion. Very simply, a *blik* is "an unverifiable and unfalsifiable interpretation of one's

experience". However, it is possible to have (1) a right or wrong *blik* and (2) and a positive or negative *blik*. The first distinction is clearly made by Hare on the basis of the following example:

Suppose, for example, a lunatic is convinced that all the professors in a certain college are intent upon murdering him. It will be vain to try to allay his suspicions by introducing him to a series of kindly and inoffensive professors, for he will see only a particularly devious cunning in their apprarently friendly manner. He does not hold his belief is a way that is open to confirmation or refutation by experience; he has a *blik* about them. "It is [says Hare] important to realize that we have a sane one, not no *blik* at all; for there must be two sides to any argument—if he has a wrong *blik*, then those who are right about dons must have a right one. Flew has shown that *blik* does not consist in an ascertain or system of them; but nevertheless it is very important to have the right *blik*".

The second distinction is implicit in another example of a blik given by Hare. It runs as follows:

> Suppose we believe that everything that happened, happened by pure chance. This would not of course be an assertion; for it is compatible with anything happening or not happening, and so, incidentally, is its contradictory. But if we had this belief, we should not be able to explain or predict or plan anything. Thus, although we should not be *asserting* anything different from those of a more normal belief, there would be a great difference between use; and this is the sort of difference that there is between those who really believe is God and those who really disbelieve in him.

Let us suppose that whether events occur by accident or by causality cannot be conclusively established, hence both are *bliks*. It is clear, however, that Hare regards belief in causality as a positive *blik* a sopposed to the belief that things happen

by accident, which is a negative *blik*. It is better to believe that occurrences are causal rather than causal, even if there is no way of proving this to be the case. The essence of Hare's reply to Flew seems to consist the suggestion that although theism is unverifiable and unfalsifiable, it does not follow that it does not involve a rational choice. If one only takes Hare's first example into account this point does not come across clearly and the following criticism of John Hick seems justified:

Hare abandons as indefensible the traditional view of religious statements as being or entailing assertions that are true of false. Probably everyone would agree that, when sincerely held, religious beliefs make an important difference *to the believer*. They affect the ways he or she feels, talks, and acts— as does the lunatics *blik* about the professors.

But a serious and rational concern with religion will inevitably make us want to know whether the way believer feels and acts is appropriate to the actual character of the universe, and whether the things a believer says are true. We want to distinguish, in Hare's terminology. between right and wrong *bliks*. In the previously quoted passage, Hare assumes that one can make this distinction, for he identifies one blik as sane and the contrary blik as insane. However, there seems to be an inconsistency inhis position here, for a discrimination between sane (= right) and insane (=wrong) bliks is ruled out by his insistence that *bliks* are unverifiable and unfalsifiable. If experience can never yield either confirmation or disconfirmation of bliks, there is no basis for speaking of them as being right or wrong, appropriate or inappropriate, sane or insane. These distinctions make sense only if it also makes sense to refer to test, evidence, and verification. It is precisely this confirmation that Flew has demanded in relation to religious beliefs. It seems then, that Hare has neither met Flew's challenge nor shown a way of avoiding it.

It seems, however, that the second illustration given by Hare does make it possible to distinguish between *bliks* on the basis of the difference they make *to the believer*. The

verification which Hare is suggesting is through the value or otherwise of theistic belief rather than the fact or otherwise of theism. This is a position with which Buddhism could resonate positively to some extent. In the *Karanda-uyuha,* for instance, a Mahayana text, the Bodhisattvas Avalokitesvara "even takes the form of Hindu Gods, Mahesvara, etc., and preaches according tothe doctrine of each". However, the Theravada position, although allowing for value, remains more tied to fact. For instance, the Buddha concedes the role of the God Maha Brahma as a moral exemplar but denies the claim that God is omniscient and omnipotent.

Robe of the Waters

A symbol of the vesture of Wisdom enwrapping the liberated Self.

Rock or Stone

A symbol of Spirit as a firm foundation for all things. The Higher Self as a refuge from adversity.

Rock Sepulcher

A symbol of condition of hardness of feeling and stagnation in religious thought and opinion.

Rock, Spiritual

A symbol of the Higher Self—atma-buddhi,—who outpours truth to dissipate illusion on the lower planes.

Rock of Salvation

A symbol of the Higher Self as the foundation on which the soul shall be perfected.

Rod for Striking Down

A symbol of force on a low plane,—neither good nor bad, but blindly directed. It is also a symbol of fear and hate, which, with doubt, cause destruction and devastation into the soul.

Rongo-matane

A symbol of Wisdom, atam-buddhi.

Room in a House

A symbol of a sub-plane of the mental plane.

Rope for Hauling the Boat

A symbol of the spiritual agencies for drawing onward the soul (boat.)

Rua'h

A symbol of the dual mind,—the higher mind and the lower mind. The higher mind is attached to buddhi (*neshamah*), and the lower mind to desire (*nephesh*). This difference makes the first the spiritual mind, and the second the desire mind.

Rubies

A symbol of high qualities of the mind.

Rudra

A symbol of the Higher Self in several aspects,—Destroyer of evil, Saviour of good, etc.

Rule Nations with a Rod of Iron

A symbol of the Spirit disciplining the qualities (nations) through the mental (iron) activities which control the lower emotions and desires.

Ruler of the Aeon

A symbol of the Life of the Logos emanating in the Cycle as the power which makes for righteousness interpreted in the natural, moral, and intellectual orders. And which is realised when we perceive that all things work together for good,—since such an intuition is a direct sense of the Love of God.

Rulers of Matter

A symbol of the forms of manifestation in which spirit is embodied.

S

Sabbaths

A symbol of periodic states or conditions of the cosmic and soul life on the lower planes, or the higher, i.e. material or spiritual states.

Sacrament

A symbol of a binding compact within the sanctuary of the soul: A convenient between the inner Divine soul and the outer advanced qualities, whereby they may be consciously raised to higher efficiency and purity.

Sacramental Cakes

A symbol of spiritual nourishment, i.e. Truth and Goodness.

Sacred Text

A symbol of the true message of the Higher Self engraven on the spiritual tables of the heart, and to be understood by the personality when it is open to receive it.

Sacrifices, Burnt

A symbol of the purifying (fire) buddhic process, by which the lower qualities are raised and transmuted to higher qualities.

"I will come into they house with burnt offerings, I will pay thee my vows, which my lips have uttered, and my mouth

hath spoken, when I was in distress. I will offer unto thee burnt offerings of fatlings, with the incense of rams: I will offer bullocks with goats."—Ps. lxvi. 13-15.

The lower self aspires through self-abnegation and purification to rise to the causal-body (house of God). Through fixed adherence to ideals, tested in times of trouble, the lower self seeks the Higher. The lower offers up to the Higher the affections, emotions, and desires, in order that it may progress.

"For what do the sacrifices of those animals designate, except the death of the Only-Begotten? What do the sacrifices of those animals signify, except the extinction of our carnal life."—St. Gregory, *Morals on the Book of Job*, Vol. III. p. 296.

"I, Fire, the Acceptor of sacrifices, ravishing away from them their darkness, give the light."—Catherine of Siena, *Dialogue*, 85.

"Multitudes of people there are all about us, who thoroughly accept it as the great law and necessity of human life that there must be self-sacrifice... They see that the world would be a dreadful and intolerable place if every creature in it lived only for his own mere immediate indulgences. They own that the higher purpose everywhere have a right to the submission of the lower, and they freely accept the conviction that the lower must submit. There is the need that a man should sacrifice himself to himself, his lower self to his higher self, his passions to his principles. There is the need of sacrificing one's self for fellowmen. There is the highest need of all, the need of giving up our will to God's... I have a right to give the less as a burnt offering to the greater."— Phill. Brooks, Serm., *Joy of Self-sacrifice.*

Sail of a Boat

A symbol of progress by means of mental currents through space of mind, or through mental matter of the soul.

Sailor of the Boat

A symbol of the Divine Monad or Ego, the conductor of the Soul.

Saints, or the Sanctified

A symbol of the qualities or souls in harmony with the Divine nature, and becoming purified and perfected; or finally being perfected and attaining liberation from the lower nature at the end of the cycle.

Sakaki Tree of Heaven

A symbol of the Divine Life (atma-buddhi) which flows through all forms in the invisible and visible universe.

Sakyas, Race of Men

A symbol of the higher mental faculties.

Salvation

A symbol of the liberation of the soul from the lower nature, preceded by the process of purification through suffering and evil, during the cycle of evolution.

Salve of Medea

A symbol of the intuition, which, when realised, reconciles and mind to the troubles and difficulties of life.

Samsara

A symbol of the cycle of life on the lower planes in which the spiritual egos are involved.

Sandal, or Shoe

A symbol of relativity in the progress of the soul.

Sannyasin, or Bhikshu

A symbol of an ego who has attained liberation from the lower nature and "cast off everything from himself," and now proceeds upward through the buddhic plane.

"Jab, Up. 4 enjoins entrance into the sannyasa only after passing through the stages of brahmacarin, grihastha and vanaprastha, but permits the transition direct from any stage."— Deussen, *Phil. of Upanishads*, p. 374.

The spiritual ego progresses, first, through the personality (brahmacarin) in the present life of experience, moral discipline, and aspiration (study of the Veda), second, through the individuality (grihastha) in the causalbody, third, through the individuality centred on the higher mental plane above the causal-body, (the vanaprastic).

"The sannyasin after thus separating himself from sacrificial duties, a highly significant act followed, upon which accordingly stress is laid by all the texts, namely the laying aside of the sacred thread, the token that he belongs to the Brahmanical class, and the lock of hair which indicates his family descent. Henceforth meditation alone is to serve as a sacrificial cord, and knowledge as the lock of hair."—*Ibid.*, p. 377.

The ego having fulfilled the law of sacrifice in renouncing the lower, rises above the condition signified by the "sacred thread and lock of hair", namely, the causal individuality (Brahman caste) from which he has sprung. He finds within him the Divine life of love and wisdom, and he has direct knowledge of the truth.

Sarasvati ("the Watery")

A symbol of Wisdom, the buddhic function.

"Brahma formed from his own immaculate substance a female, who is celebrated under the names of Satarupa, Savitri, Sarasvati, Gayatri, and Brahmani."— *Matsya Purana.*

"Brahma's wife is Sarasvati, the goddess of wisdom and science, the mother of the Vedas. She is represented with four arms. With one of her right hands she is presenting a flower to her husband, by whose side she constantly stands; and in the other she holds a book of palm-leaves. In one of her left hands she has a string of pearls, called Sivamala (Siva's

garland), and in the other is a small drum."—Wilkins, *Hindu Mythology*, p. 107.

The Atman is allied with the principle of Buddhi, which brings forth the scriptures. The "four arms "represent buddhic activities. (1) Production of the higher qualities for the Self. (2) The inspiration of the scriptures. (3) The passing on the Divine Life (Sutratma) to the lower planes. (4) The harmonising (music) of the qualities.

Sastra, or Veda

A symbol of the law of the Spirit,—that which unifies and co- ordinates the soul's experiences,—the operation of the Self within. The revelation of the laws of the growth of the soul; or the Divine inspiration of the scriptures which reveals to the lower mind the hidden nature of humanity and the Divine process of development and salvation.

Satan

A symbol of darkness, relativity, Limitation (saturn), ignorance.

Satrughana

A symbol of experience through the senses.

Satyrs

A symbol of the higher emotions (buddhi-manas united with the mind, and attached to the lower nature of the soul. The horns on the forehead and pointed ears signify lofty thought and aspiration. Their love of music and dancing indicates their self-regulating powers and disposition towards harmonious activity among themselves.

Savitri, the Sun

A symbol of the Higher Self, God manifest.

Savour, Sweet

A symbol of the yearning of the lower self after righteousness and truth, which draws down the Divine blessing.

Scapegoat

A symbol of ignorance and error, that is, the absence of the real, the true.

Scarabaeus

A symbol of the Divine nature which enters the lower nature, from which it afterwards emerges.

Scarlet

A symbol of energy, or regarded as blood, the Divine Life permeating all things.

Scent, Sweet, from the South

A symbol of a pure and deep sense of the Truth which enters into the higher mind from the buddhic plane above the highest intellect.

Scorpion

A symbol of the lower aspect of the emotion-nature. As seem in the sculptures of the God Mithra slaying the Bull, it signifies that the emotions are active through the contact with matter.

Scourge

A symbol of outgoing spiritual energy, to dissipate error with truth. This takes effect through experience and discipline in the life of the soul.

Scriptures, Sacred

These are ancient writings which profess to be of Divine origin, and to be correct transcriptions of verbal communications received into the minds of selected persons,

who have faithfully set down the statements they were entrusted with.

Scriptures, Pondering on the

A symbol of the soul relying upon the Word of the Lord, i.e. relying upon the higher nature which is within.

Scylla and Charybdis

Symbols indicative of expectation for the fruits of action (Scylla), and desire for the same (Charybdis), which impede the growth of the higher qualities of the soul until they are surpassed by complete surrender of the lower interests for the sake of the Self, the supreme Ideal and the principles of Wisdom, Love, and Truth.

Sea (limited)

A symbol of the astral plane of the desires and passions.

Sea, Unvintaged or Barren

A symbol of the unfructified lower emotions; or the astral desire nature, which is illusion, i.e. without abiding reality.

Seal, Great Sacred

A symbol of the Higher Self as the Archetypal man, the Prototype of Humanity.

Seasons

A symbol of cycles of manifestation in which the soul evolves.

Seed

A symbol of the manifesting God, the source of all things.

Seed, Good

A symbol of germs of the higher emotions arising from buddhi.

"The seed is the word of God. And those by the wayside are they that have heard: then come the devil, and taketh away the word from their heart that they may not believe and be saved."—Luke viii. 12-15.

The "world of God" is the Divine expression, the "breathing of the Spirit" (buddhi), the nigher emotional influx. those "by the wayside" are those qualities which are not yet on the direct path to peace. They are therefore unable to receive the "good seed," which cannot germinate while the desire-nature (the devil) rules them. They cannot "believe," that is, unite or be in harmony with the higher nature, and therefore cannot be "saved" or transmuted.

"Seed from a celestial origin is of such a nature, that love ruleth the whole mind and maketh it one; for the human mind consisteth of two parts,—will and understanding; love or good belongeth to the will; faith or truth belongeth to the understanding."—Swedenborg, *Arc. Cel. to Gen.*, iii. 24.

"Christ is the material out of which the thread of humanity has been spun; his is the seed-life which dies in the darkness and sorrow of earth to rise in divine beauty and splendour in the garden of God."— R.J. Campbell, Serm., *Revelation Manifold.*

Christ is the Archetypal Man, who dies in involution and becomes the human race in sorrow and suffering, from whence in evolution he rises in the souls of humanity through wisdom and love onthe buddhic plane (Eden).

"The seeds of God-like power are in us still. Gods are we, bards, saints, heroes, if we will."—Mathew Arnold.

"The parents of the wonderful child are Setme Khamuas and his wife. Before the conception of their son, the mother is told in a dream to eat of the seeds of a certain plant; and it is revealed to the father that the child shall be known as Si-Osiri (son of Osiris)."— Griffith, *Storeis of the High Priests.*

The "parents" are symbols of Spirit and Matter. Before the conception of their Divine Son, the Mother is told to "eat of

the seeds of a certain plant"; which means that before the Soul is embodied in matter, the Mother partakes of the seeds of the Tree of the Divine Life, that is, matter is prepared and energised by the Spirit which is to confer immortality upon the Soul. The Spirit, then, forms within the purified receptive matter of the lower planes, at a certain stage of development, at a certain stage of development, the indwelling Saviour or Son of God.

"Job xxxviii. 30 means that the Lord first waters in a wondrous manner the soil of our hearts for the reception of the seeds of the word, by the secret rain of His grace, and that He afterwards keeps is down by the discipline of His secret dispensation lest it should bring forth too luxuriantly with the virtues it has conceived, in order that the rigour of discipline may likewise bind the which the rain of grace irrigates."—St. Gregory, *Morals on the Book of Job.* Vol. III. p. 347.

"In man's deepest nature lies hidden the seed of infinite possibilities, and the spirit of God must find access to that seed in order to germinate it into actual life. He may not do this by bringing any influences to bear upon them from with-out. His Spirit must brood *within* over the seed if it is ever to come to life... He stands at the door and knocks because He must be intelligently and willingly admitted, otherwise He cannot brood over the hidden seeds of eternity within."

Seker or Sokaris

A symbol of the primitive motive-power of evolution, which is the desire-principle active on the astralplane, and the life (astro-mental) of the physical organisms.

Sekhet-aaru, or Field of Reeds

A symbol of the lower nature, or astro-mental life, by means of which the individuality first manifests.

Self, Supreme; and Living, or Individual Self

Symbols of the Logos or God Manifest, and the indwelling Spirit or incarnate God within the human soul. The Two are One.

"This Self is the Lord of all, this the internal ruler, this the source of all things; this is that out of which a!l thing proceed, and into which they shall pass back again."—*Mandukya Upanishad.*

"There are two, one knowing (*isvara*), the other not-knowing (*giva*), both unborn, one strong, the other weak; there is she, the unborn, through whom each man receives the recompense of his work; and there is the Infinite Self under all forms, out these three, that is Brahma."—*Svetas. Upanishad,* I. 8,9.

There are two modes of the Divine Life, one, the Higher Self, wise and all-perceiving; the other, the lower Self, ignorant and acquiring knowledge; both unmanifest exteriorly, one powerful in the Divine scheme, the other oppessed by the lower conditions. There is Wisdom, the buddhic principle, unmanifest outwardly, through whose functionings each ego receives the transmutations of his qualities according to his efforts after goodness, love, and truth. And there is the Absolute Being subsisting under all appearances, but Itself unconditioned and latent. When the ego attains all Truth, and identifies himself with the three modes of the Divine Life, he is pure Spirit—that is God.

"He who seeth the Supreme Being existing like imperishable in all perishable things, sees indeed. Perceiving the same Lord present is everything and everywhere, he does not by the lower self destroy his own soul, but goeth to the supreme end. He who seeth that all his actions are performed by nature only, and that the self within is not the actor, sees indeed. And when he realises perfectly that all things whatsoever in nature are comprehended in the One, he attains to the Supreme Spirit."—*Bhagavad-Gita,* XIII. 27-30.

"Juliana's view of human personality is remarkable, as it reminds us of the Neo-platonic doctrine that there is a higher and a lower self, of which the former is untainted by the sins of the latter. "I saw and understood full surely,' she says, 'that in every soul that shall be saved there is a godly will that never assented to sin, nor ever shall; which will is so good that it may never work evil, but evermore continually it will the good, and worketh good in the sight of God. We all have this blessed will whole and safe in our Lord Jesus Christ.' This 'godly will' or 'substance' corresponds to the spark of the German mystics. 'I saw no difference,' she says, 'between God and our substances, but, as it were, all God.'"—W. R. Inge, *Christian Mysticism*, p. 206.

"Behind all this play of mental causation there all the while stood that Self, which was at once the condition of its occurrence, and the First Cause of its action. As a matter of fact we know that is Self is here, and that it can thus be proved to be a *substance standing* under the whole of that more superficial display of mental causation which it is able to look upon introspectively—and this almost as *impersonally* as if it were regarding the display as narrated by another mind."—Romanes, *Mind and Nation*, p. 137.

"The deeper soul within you is one with the Soul of the universe, and will not be denied its heritage. You may trifle with it, or try to avoid arduous tasks and painful experiences, but you must go on until you goal is attained, because you are being driven thereto by the divine force of your own soul."— R.J. Campbell, Serm., *Who compels?*

"This larger self (of a man) is in all probability a perfect and eternal spiritual being integral to the being of God. His surface self, his Philistine self, is the incarnation of some portion of that true eternal self which is one with God. The dividing-line between the surface self and the other self is not the definite demarcation it appears to be. To the higher self it does not exist. To us it must seem that to all intents and purposes the two selves in a man are two separate beings;

but that is not so; they are one, although the lower, owing to its limitations, cannot realism the fact. If my readers want to know whether I think that the higher self is conscious of the lowers, I con only answer, 'Yes, I do, but I cannot prove it; probabilities point that way...' The true being is consciousness; the universe visible and invisible is consciousness. The higher self of the individual man enfolds more of the consciousness of God than the lower, but lower and higher are the same being. This may be a difficult thought to grasp, but the time is rapidly approaching when it will be more generally approaching when it will be more generally accepted that it is now."— R. J. Campbell, *The New Theology,* p. 32.

Self, Lower

This symbol can be taken in two senses,—higher and lower. In the higher sense it signifies the Higher Self incarnate in the human soul and striving to gain the mastery of the lower nature and attain full expression of Itself. In the lower sense, the symbol stands for the illusory and fleeting lower personality,—the sense of separate consciousness and will in the lower mind.

"The wise man should raise the self by the Self; let him not suffer the Self to be lowered; for Self is the friend of self, and in like manner, self is its own enemy. The Self is the friend of the self of him in whom the self by the Self is vanquished; but to the unsubdued self the self verily becometh hostile as an enemy."—*Bhagavad Gita,* VI. 5 6.

The wise ego should raise the personality by the Higher Self. Let him not suffer the Divine nature to be obscured; for the Higher Self is the upholder of the personality, which of itself gravitates downward to desire and sense. The Higher Self is in harmony and union with the raised consciousness (self) of the ego in whom the illusive, separated self is by the Higher Self dissipated. But to the averted and undisciplined lower personality, the Higher Self has the illusive aspect of anger and hostility.

"But the very nature of religious development is such that it begets an increasing consciousness of schism and disharmony within, and of separation from the spiritual Being believed in and worshipped as God. On the one hand, then, man constructs of Object of his religious faith and adoration in a manner to correspond with his higher and nobler Ideals,—he idealises the Divine Being; and on the other hand, he feels more intensely those deficiencies and needs which he looks to religion to supply and to fulfil. Thus he endeavours to bring self-harmony into his life by discovering and following the way to conform his own self-hood to his growing ideal of the Absolute Self."—G.T. Ladd, *Phil. of Religion*, p. 253.

"Below this outer self of yours, which is satisfied with family and business, there is another self which you know nothing of but which God sees, which He values as your truest and deepest self, which to His sight is a real person pleading so piteously for help that He has not been able to resist its pleading, but has sent His ministers, has sent His Bible,—nay, has come Himself to satisfy it with that spiritual aid it cannot do without."—P. Brooks, Serm., *Man of Macedonia*.

"'I (God) am working in you, growing in you. Your lower self, you outward man is making you uncomfortable because my Spirit is lusting against the flesh. But your outward man is perishing, it is doomed.' Thank God, our outward man is doomed! because his Spirit is ultimately omnipotent. He says: 'Thou art may temple, I love thee; I am cleansing it because I love thee with an everlasting love. I more often wake the sleeping soul with a scourge than I do with a kiss, but both are love.' The almighty Lord of the universe is perfect love."—B. Willberforce, Serm., *Message of Advent*.

Sense Organs, or Five Organs of Knowledge

Symbolic of the soul's five means of perception on the lower planes.

"To the brain as the central organ, and its two dependents the sensible and the motor nerves, corresponds the relation of manas (mind and conscious will) to the five *jnana-indriyas*, or organs of knowledge (these are, following the order of the five elements to which they correspond,—hearing, touch, sight, taste, and smell), and the five *karma-indriyas*, or organs of action (speech, hands, feet, and the organs of generation and excretion.)"—Deussen, *Phil. of Upanishads*, p, 263.

This central manas is a symbol of the causal-body, the center of the soul's perceptive and active functionings. In their proper order the sense organs given as eye, ear, skin, tongue and nose; or as sight, hearing, touch, taste, and smell, are symbols of *consciousness* (sight), *intuition* (hearing), *mind* (touch), *desire* (taste), and *sensation* (smell). Thee correspond with the five elements (planes), light, fire, air, water, earth, i.e. the planes *atma, buddhi, manas,* astral, and physical, as will be seen.

The organs of action which produce karma are *mental action* (speech), *mental discipline* (hands), *progress* (feet), *production of higher qualities* (generation), and *riddance of lower qualities* (excretion).

"The *jnana-indriyas* convey the impression of the senses to the manas, which manufactures them into ideas *(sankalpa)*. These ideas are then formed into resolves *(sankalpa)* by the manas in its function as 'conscious will,' and are carried into execution by the five *karma-indriyas."—Ibid.*

The five organs of perception and knowledge convey as ideas the experience of the ego during an incarnation, to the causal-body (manas); then these ideas are sifted and readjusted to become motives to action of a progressive order in the next incarnation of the ego.

"The soul lastly is further attended by the ethical substratum (karma-asraya), which determines the character of the new body and life. This ethical substratum is formed by the actions committed in the course of each several life, and

is therefore different for each soul and for each life course."—*Ibid.*, p. 265.

Separation from the Whole, or Separateness

A symbol of the fall of Spirit, or the ego, into Matter, whereby is produced the lower consciousness, which has the illusory sense of separateness.

Separation of Heaven and Earth

A symbol of the origination of Spirit-matter, which succeeds unity of substance in the unmanifest Source. The Monad divides and becomes the Duad-Spirit and Matter,—between the polarities of which all manifestation proceeds.

Seraphim

A symbol of higher laws by which the buddhic plane is secluded, and the lower consciousness is cut off from the higher.

Serapis

A symbol of the Second Logos, or Higher Self.

Serpent

A symbol of the inner forces of the relative existence, which appear and again disappear, by which the growth of the soul is accomplished. These force as dual, and of the higher and lower natures. They act reciprocally although in opposition. The higher serpent is atma-buddhic, the lower serpent kama-manasic. The first is of the Wisdom-nature, and each is active through the mind.

Serpent Aesculapius

A symbol of the Higher Self, who is the Divine healer by means of the forces of the buddhic plane,—those spiritual forces which harmonise the qualities and "raise the dead to life," that is, transmute the lower into the higher.

Serpent Dahaka

A symbol of the unreal astromental lower principle, or illusion of the manasic function and sense of separateness.

Serpent Srvara

A symbol of the selfishness which takes possession of the mind, and is full of greed and falsity.

Servant of God

A symbol of the incarnate Self, or Christ-soul, awakening in humanity, and subjected to the buffetings of the lower nature.

Servants

A symbol of those qualities in subordinate positions which watch over and preserve the interests of activities which need to be directed by service or careful attention.

Set, or Typhoon

A symbol of the power of darkness, ignorance, limitation, the desire-mind, relativity, or the adversary of the Self.

Seth, Son of Adam

A symbol of hope, or mental desire for immortality, a sense of the real within.

"And Eve bare a son, and called his name Seth: for, said she, God hath appointed me another seed instead of Abel; for Cain slew him."—Gen. iv. 25.

And the lower emotion-nature expands and realises more of the nature within the soul, so that it is vochsafed Hope (Seth). The emotion-nature (Eve) now realises that it may be receptive of that which cannot be taken away,- hope being a promise of eternal life. The self (lower) is slain by the Self (higher), but this perception of the real Self shall not be slain.

"And all the days of Seth were nine hundred and twelve years; and he died."—Gen. v. 8.

And the period (12) during which this stage of Hope continued was in conformity with its own nature: and at length it also is dispersed.

Settlements

A symbol of manifested worlds and forms, or globes as the arena of life.

Sexual Union

A symbol of the union of mind and emotion or desire, which results in the progeny of ideas and feelings.

"The rulers in the twelve Aeons below hated *Pistis Sophia,* because she hand ceased to do their mystery—sexual union,—and desired to go into the height and be above all."—Pistis Sophia.

The lower nature, like Joseph's brethren, hates the Higher, because it does not comprehend it. It also rebels at first at the discipline which entailed by conforming to the aspiration which is from Above.

Shai, God of Luck or Destiny

A symbol of the material relation of the individuality, and refers to the personality. The physical life being to a great extent independent of the control of the soul itself, and under the divine guidance of the Lords of Karma, so the happenings which beset the physical body are not to be conceived of as anything but illusory, and, as if were, in the nature of chance, since they are but temporary combinations of conditions which are conducive to such growth as will afford the Divine life within the means for its expansion and development.

Shaving the Head in Grief

Symbolic of contrition, and readiness to sacrifice the highest qualities of the lower nature for the love of God.

Sheaths of the Soul

A symbol of the bodies on the lower planes in which the incarnate ego gains experience of life.

Shekinah

A symbol of the Holy Spirit, Buddhi, and its functioning on the lower planes.

Shenit

A symbol of karmic agencies or Lords of Karma, ruling cause and effect.

Shinar Land

A symbol of a condition of inertia: the same as the state of tamas.

Shintai

A symbol of the causal-body, the immortal vehicle of the Self.

Ship of Balder

A symbol of the astral vehicle, or desire-body, at an early stage.

Ship, Black

A symbol of a desire-mental form of thought containing false concepts and prejudices, and full of error and illusion.

Ship or Boat on the Sea

A symbol of the lower mental, or of the causal vehicle of the soul.

Ship of Manu

A symbol of the nascent causal-body.

"Manu, however, was to be preserved by the help of the Fish, who commanded him to build a ship and go on board

with the seven Rishes, and with the seeds of all existing things."—*Mahabharata,* Deluge story.

The mind (Manu) is to be saved for development through the power of the Self (Fish); and a causal-sheath is to be builded on the mental plane, in which the mind is to take refuge. The "Rishes" signify the seven root-races of humanity; and the "seeds" are the potencies of all things, brought over from previous manvantaras.

Shrine or Sanctuary

A symbol of the causal-body in which is seated the Higher Self.

"A man has a little shrine hidden away somewhere in his heart, where he worships occasionally in secret the God of the might-have-been."—R.J. Campbell, Serm., *Coming to the True Self.*

The monstrance, emblematic of the sun (Self), when containing the consecrated host inplaced in the elevated shrine of the alter; thus symbolising the real presence of God in the highest and inmost heart of humanity.

"I walked the earth, Myself God's sanctuary."—Faber, *Hymn, The Starry Skies.*

"What is the heavenly sanctuary in human life? It is the identification of that human life with the life of God: it is man knowing himself in God, and God in him. I do not mean that he understands it, but only that he knows it, and he can be much more sure of it than of anything he understands. When Jesus felt 'I and my Father are one' all the good of existence was present, and he had entered into the Holy Place. He had died, that is, He had done with all feeling of separateness from God. Now that was his redemption (HEB. ix. 12). That was the deliverance which He obtained for himself. Deliverance from what? From any feeling of separateness from the Source of life, and from that Spirit who is the unity of all spirits. The feeling of separateness is that illusion which accompanies the unfolding of individuality.

Individuality is real, and nothing in our consciousness is more unquestionable than this consciousness of individuality. But that we are separate from God and from other men is an illusion."—T. Rhonddda Williams, Serm., *Redemption.*

Siamese Buddhism

After is account of Burmese Buddhism it will not be necessary to say much of its Siamese form, which is very similars. The Siamese monks, though their monasteries are sometimes elaborate buildings, only remain in them during the rainy season. The sacred footprint of Buddha, five feet long by two broad, known as the Phara Bat, is greatly venerated, and has a shrine erected over it, at which valuable gifts are offered. There is no real likeness to a foot, and the cavity has scarcely any markings on it; but it is venerated as a genuine relic. There are plenty of markings on the supposed genuine copies of it, divided into 108 compartments, with figures having an elaborate symbolic relationship to Buddhism. On the whole, it may be said that Buddhism is more strictly observed in Siam than in Burmah.

The great temple, "Wat Poh", in Bangkok, contains as enormous gilt figure of the dying Buddha, abut 160 feet long, constructed of bricks, lacquered and heavily gilt. The huge foot-soles are inlaid with mother-of-pearl figures illustrating stories of Buddha's life. The floor is of tesselated marble. Another great temple,—the "War Change," of Elephant Temple,—has a lofty spire with external decoration in remarkable patterns which at a distance look life mosaics of precious stones, but are in truth nothing but a mixture of broken glass, crockery and shells. A representation of the three-heard elephant is prominently placed on each of the four facades of this temple.

Cremation in the usual mode of disposing of the dead. Priests pray day and night in the house until the body is removed to the temple-grounds. The internal between death and burial varies according to the rank and wealth of the family; it may even be protracted for months, during which

the prayers go on continuously, the coffin being covered with flowers. But the devouring of bodies by vultures and does in not at all uncommon.

The Laos believe that children are the offspring of the spirits; and when newly born, they are placed on the top of the ladder leading to the house, and the spirits recalled to take away the child at once or not to molest in afterwards. Various offerings to the spirits are made; and on the second day the child is considered out of their power, and is nominally sold to some relative for a trifle, it being supposed that the spirits would not take what has been thus sold.

The Siamese as a rule have but one wife. The Buddhist priests are called into the marriage ceremony, read an extract from their scriptures, and pray for a blessing on the pair, who are then sprinkled with holy water. After further prayers and feasting the marriage is complete.

It is significant of possibilities of Buddhist revival, that in Siam in recent years free Buddhist churches have arisen, rejecting the miraculous and mythical elements, and recurring to the pure moral teachings of the founder. The late king gave a powerful support to these churches and their efforts. His foreign minister, Chao Phya Phraklang, wrote "a book explaining many things," showing that much of the popular mythology was not essential to Buddhism, although he retained the belief in Buddha having visited the heavens and taught the angels. He may be called a Buddhist rationalist, teaching a universal morality. Having studied Christianity very carefully, he rejected it, terming it "a foolish religion." His book, as translated by Mr. Alabaster, is worth reading as a specimen of the keen criticism Christian missionaries encounter from educated Buddhists. A brief quotation from a passage relating to the future state will be found of interest. "We observe that some die young, others live to old age; some are born great, others not; some rich, others poor; some beautiful, others ugly; some never suffer illness, others are continually ill, or blind, or deaf, or deformed, or mad. If we

say that God made these, we must regard Him as unjust, partial, and ever changing; making those suffer who have never done anything to deserve suffering, and not giving to men in general that average of good and bad fortune which attends even the speculations of the gambler. But if we believe in the interchange and succession of life throughout all beings (i.e., the transmigration of souls), and that good and evil arise from ourselves, and are the effects of merit and demerit, we have some grounds for belief.

"Those who believe that after death the soul passes to hell or heaven for ever, have no proof that there is no return thence. Certainly it would be a most excellent thing to go direct to heaven after death, without further change, but I am afraid that it is not the case. For the believers in it, who have not perfectly purified their hearts, and prepared themselves for that most excellent place, where there is no being born, growing old, and dying, will still have their souls contaminated with uneradicated evil...

How is it possible that those who have not cleared away the evil disposition from their soul should attain the most excellent heaven, and live eternally with God the Creator? And of those who are to remain in hell for ever, many have made merit and done much good. Shall that be altogether lost?"

Singhalese Buddhism

Great indeed is the contrast between modern Buddhism, with its elaborate organization, its wealthy monasteries, its considerable ritual, its image worship and deifications, and the simplicity of its early state as we have sketched it. No doubt this has come to pass by a gradual process of adaptation to those instincts and desires of the masses of the people which have compelled recognition in all quarters of the globe and in almost all religions, together with the regard which grew around Gautama as a perfect man; and from the first, great importance seems to have been attached to his relics. Yet it was long before images of him came into general use.

In Ceylon these are called "Pilamas," meaning counterpart of likeness. They had become numerous in the third, fourth, and fifth centuries A.D., some being over twenty feet higher and resplendent with jewels. "The viharas in which the images are deposited" says Spence Hardy, "are generally, in Ceylon, permanent erections, the walls being plastered and the roof covered with tiles, even when the dwellings of the priests are mean and temporary. Near the entrance are frequently seen four figures in relieves, representing the guardians and champions of the temple. Surrounding the sanctum there is usually a narrow room, in which are images and paintings; but in many instances it is dark. Opposite the door of entrance there is another door, protected by a screen, and when this is withdrawn an image of Buddha is seen, occupying nearly the whole of the apartment. with a table or alter before it, upon which flowers are placed. Like the temples of the Greeks, the walls are covered with paintings; the style at present adopted in Ceylon greatly resembling, in its general appearance, that which is presented in the tombs and temples of Egypt. The story most commonly illustrates some passages in the life of Buddha, or in the births he received as Bodhi-sat. The viharas are not infrequently built upon rocks or in other romantic situations. The court around is planted with the trees that bear the flowers most usually offered. Some of the most celebrated viharas are caves, in part natural, with excavations carried further into the rock. The images of Buddha are sometimes recumbent, at other times upright, or in a sitting posture, either in the act of contemplation, or with the hand uplifted in the act of giving instruction. At Cotta, near Colombo, there is a recumbent image forty-two feet in length. Upon the altar in addition to the flowers, there are frequently smaller images either of marble or metal. In the shape of the images, each nation appears to have adopted its own style of beauty, those of Ceylon resembling a well-proportioned native of the island, whilst those of China present an appearance of obesity that would be regarded as anything but divine by a

Hindu. The images made in Siam are of a more attenuated figure, and comport better with our idea of the ascetic."

The case temple at Damballa is one of the most perfect. One of its halls contains a gigantic recumbent figure of Buddha in the solid rock forty-seven feet long; at its feet stands an attendant, and opposite to the face is a statue of Vishnu, who is supposed to have assisted at the building; another has more than fifty figures of Buddha, and statues of several Brahmanic devas, Vishnu, Natha, etc. There is a handsome dagoba in this vihara, the spire nearly touching the roof. The whole interior—rock, wall, and statues—is painted in brilliant colours, yellow predominating. These, and other cave temples in Ceylon show that they were constructed through the same impulse and in the same art epoch with those at Ajunta and Ellora. No recent vihara of importance has been erected in Ceylon.

The laity, on entering a vihara, bend the body or prostrate themselves before the image of Buddha with palms touching each other and thumbs touching the forehead. They next repeat the threefold formula of taking refuge, or they take upon themselves a certain number of the ten obligations. Some flowers and a little rice are then placed upon the alter, and a few coppers are cast into a vessel. No form of prayer is used, and to all appearance there is no feeling concerned in the worship, which is a matter of course and convention, with desire of gaining some boon. Buddha, the Doctrine, and the Order, appear in Ceylon to be almost co-equally invoked for protection. The protection of Buddha is to be obtained by listening to the scriptures or keeping the precepts, and thus the evil consequences of demerit are overcome. The protection of the Order is gained by a small gift. The protection of the three takes away the fear of successive existences, mental fear, bodily pain, and the misery of the four hells. Buddha will not protect one who refrains from worship when near a dagoba or other sacred place, or covers himself with his garment, an umbrella, etc., when in sight of an image of Buddha. The

Doctrine will not protect one who refuses to listen to the reading of the scriptures when called upon, or who listens irreverently or does not keep the precepts. The Order will not protect one who sits near a priest without permission, who reads the precepts without being appointed, or argues against a priest, or has his shoulders covered or holds an umbrella up when near a priest, or who remains seated when riding in any vehicle near a priest. Many notable legends attest the importance of these statements.

The worship of the Bo-tree (Pipul, or sacred fig) under which Gautama was accustomed to sit is no doubt very ancient, and in the court-yard of most viharas in Ceylon there is one, said to be derived from the original one brought to the island in the fourth century B.C. Usually one was planted on the mound under which the ashes of Kandyam chiefs and priests were placed.

The dagaba next claims attention, but this word appears in another guise, as "pagoda"; it is derived from "da", an osseous relic, and "geba," the womb, meaning the shrine of an osseous relic. The word "tope", otherwise "stupas," a relic, is used for the same buildings. It is a circular building of stone, built on a natural or artificial elevation, and its summit is crowned with a hemispherical cupola, formerly terminated by spires. One of the great dagobas in Ceylon, at Anuradhapura, was originally 405 feet high, but is now not more than 230 feet; another, formerly 315 feet, is now not more than 269 feet. All are built of brick and covered with a preparation of lime, of a pure white, and capable of high polish, so that when perfect the building resembled a crystal dome. At various periods in modern times these dagobas have been opened. One, opened in 1820 in Ceylon, contained in the interior a small square compartment of brickwork, set exactly towards the cardinal points. In the centre, directly under the apex, was a hollow stone vase with a cover, containing a small piece of bone, with some thin pieces of plate-gold, a few rings, pearls, and beads, a few clay images

of the sacred naga, or snake-god, and two lamps. Such relics are either supposed to have been those of Buddha himself or of some Buddhist saint, and many miracles are ascribed to their virtues. The most celebrated relic of Buddha now existing is in Ceylon, namely, the dalada, or left canine tooth, a piece of discoloured ivory two inches long (much too long for a human tooth).This is preserved in a small chamber in the vihara attached to the old palace of the Kandyan kings, enclosed in nine successive bell-shaped golden and jewelled cases, each locked. and they key kept by a separate official. On the walls of the corridor of entrance are coloured frescoes of the eight principal hells of Buddhism, in which evildoers are represented being torn asunder by red-hot tongs, or sawn in two, or crushed between rocks, or fixed on red-hot spikes. Thus does the spirit of gentle Buddhism find place for practical threats of horrible torture.

Next to the relics in regard are impressions of Buddha's foot. The most celebrated is on Adam's Peak in Ceylon, annually visited by 100,000 pilgrims. It is a depression or excavation over five feet long, and three-quarters of a yard wide. Representations of it are divided into 108 compartments, each containing a design or figure, with a wheel in the centre.

The Vassa, or residence in a fixed abode during the rainy season, celebrated by reading the Buddhist scriptures to the people, is well kept up in Ceylon. The reading takes place in a temporary building of pyramidal from, with successive platforms, built near a vihara. In the centre is an elevated platform for the monks, and the people sit around on mats. Lamps and lanterns of great variety and gay colour are held by the people in their hands or on their heads during the reading. Sometimes the scene is a very attractive one. "The females are arrayed in their gayest attire, their hair being combed back from the forehead and neatly done up in a knot, fastened with silver pins and small ornamental combs. The usual dress of the men is of white cotton. Flags and streamers, figured handkerchiefs and shawls, float from every convenient

receptacle. At intervals, tom-toms are beaten; the rude trumpet sends forth its screams; and the din of the music, the murmur of the people's voices, the firing of musketry and jinjalls, and the glare of the lamps, produce an effect not much in consonance with an act of worship" (Hardy). Usually only the Pali text is read, so that the people do not understand a word, and many fall asleep or chew betel. Whenever the name of Buddha is repeated by the reader, the people call out simultaneously "Sadhu," an exclamation of joy. In many ways these readings are observed as festival occasions; they take place at each change of the moon, or four times in the lunar moth. Great merit is said to accuse to all hearers who keep the eight precepts upon these service days. It is not proper to trade or to make trade calculations on them, still less to injure any one.

Another of the ceremonies in which the laity have a share is the "Pirit," or reading certain portions of the scriptures as an exorcism against demons, i.e. really malignant spirits who were formerly men. Certain portions of the scriptures are supposed to avail specially in this work, and these are collectively termed the Pirit. One of these contains the following: "All spirits here assembled, those of earth and those of air, let all such be joyful; let them listen attentively to my words. Therefore, hear me, O ye spirits; be friendly to the race of men; for day and night they bring you their offerings; therefore keep diligent watch over them. Ye spirits here assembled, those of earth of air, let us bow before Buddha, let us bow before the Law, let us bow before the Order." The recitation of the Pirit on a great occasion continues without interruption through seven days and nights, relays of priests being engaged, with many attendant circumstances of festivity.

We now pass to the Buddhist order of monks in Ceylon," priests" as they call themselves now-a-days. "In nearly all the villages and towns of Ceylone," says Hardy, "that are inhabited by the Singhlese or Kandyans, the priests of Buddha are frequently seen, as they have to receive their food by

taking the alms-bowl from house to house. They usually walk along the road at a measured pace, without taking much notice of what passes around. They have no covering for the head, and are generally barefooted. In the right hand they carry a fan, in shape not much unlike a hand-screen, which they hold up before the face when in the presence of women, that the entrance of evil thoughts into the mind may be prevented. The bowl is slung from the neck and is covered by the robe, except at the time when alms are received." There are several thousands of these living as celibates in simple leaf-huts or in viharas; they follow substantially the rules given in the last chapter. Their countenances are usually less intelligent-looking than those of the common people, with an appearance of great vacancy approaching imbecility; a few rise above this state, but is only the natural physical result of the kind of meditation and rote- worship in which they engage. Yet the populace regard them as a kind of inferior Buddhas, and pay them great deference. In their dress they repeat that attributed to Buddha; it is assimilated to a yellow garment of rags, by the pieces being torn and sewn together again. The left shoulder is usually covered, the right bare. There is generally a school attached to the vihara, in which boys are taught to read, recite, and write, this last being first effected on sand with the finger. A large promotion of the books read relate to Buddhism. Latterly the Ceylon Buddhists have established a college at Colombo for 'the study of Sanskrit, Pali, an Singhalese. Each vihara has a head, and frequently possesses considerable landed property, but there is no organized hierarchy. One of the most important services rendered by the Buddhists has been in their maintenance of schools; the pupils in general become qualified to enter upon the Buddhistic novitiate at once, and the ceremony of initiation is a very simple one.

Notwithstanding the limited sacerdotal functions assigned to the monks, they are to a certain extent recognized in birth and marriage care monies, especially in fixing auspicious days for weddings. In case of illness, a monks is sent for, an offering

of flowers, oil, and food being at the same time forwarded. A temporary audience place is fitted up close to the house, and here the monk reads from the scripture for six hours to the relatives and friends, and, if possible, the sick man also. Offerings are again given to the priest, who finally says, "By reverence do the wise secure health, by almsgiving do they lay up treasures for themselves." If he appears about to die, the monk recites the formula of profession of Buddhism, the five prohibitions (p. 278), and the four earned reflections. As a rule, in Ceylon, the dead are buried; but the bodies of monks are burnt under decorated canopies, which are left to moulder away.

Sickle

A symbol of outgoing spiritual energy to overcome and cut down the attachments to the lower nature, in order to liberate the soul.

Sight

A symbol of perception of truth by the intellect or the intuition. Or perception on the higher planes.

Sign or Symbol (Sacred)

An outward form subjectively selected to indicate an inward condition, or process of the Divine life in the soul of the universe.

Silenus, Leader of the Satyrs

A symbol of individuality or of the spiritual mind.

Silver and Gold (not as Money)

Symbols of the mental qualities and the buddhic; or silver=moon, passive, and gold=sun, active.

Singers Pious

A symbol of the spiritual monads, or sparks, which descend from the plane of atma to inhabit human forms.

Sita, Wife of Rama

A symbol of the buddhic emotion-nature which is allied with the incarnate Higher Self (Rama).

"Sita enters the flames of the pyre, invoking Agni; upon which all the gods with the old king Dasaratha (father of Rama) appear, and reveal to Rama his divine nature, telling him that he is Narayana, and Sita is Lakshmi."—Mon. Williams, *Indian Wisdom*, p. 360.

Sitting Down of People

A symbol of acquiescence of mind to truth. The attitude in which spiritual instruction can be imparted to the qualities by the indwelling Self.

Siva, God

A symbol of the Divine energy in the evolution of the universe and of the soul. The producer of forms, and their destroyer, that progress may ensue.

"Siva is *Mahakala*, endless time, which begets and devours all things. As procreator, his symbols are the bull and the phallus, as well as the moon, which serves for his diadem."—Barth, *Religions of India*, p. 164.

"According to the teaching of Hinduism, Death is not death in the sense of passing into non-existence, but simply a change into a new form of life. He who destroys, therefore, causes beings to assume new phases of existence,—the Destroyer is really a re-Creator; Hence the name Siva, the Bright or Happy One, is given to him."—Wilkins, *Hindu Mythology*, p. 263.

Like Jehovah, Siva is sometimes described as a cruel and revengeful Deity, but this only symbolizes the opposition of good to evil, and the destruction of the lower desires and passions which precedes the awakenment of the higher qualities.

Skin of Human Body

A symbol of the outer envelope of the soul, which is the means of functioning upon the astral or physical plane.

Skins as Clothing

Symbolic of the mental, astral, or physical sheaths of the soul.

Skins of Animals

A symbol of the astro-physical forms of the lower animals or man.

Skull

A symbol of the emptiness of the lower affections and concepts if taken as an end concepts if taken as an end in themselves, rather than a means of progress.

Sky, or Skies

A symbol of the buddhic plane or principle.

Slavery

A symbol of subjection to the lower nature with its desires, passions, and sensation.

Sleep

A symbol of a state of oblivion to spiritual enlightenment; or the reverse,—a state of unconsciousness of external things. Pralaya.

Sleep and Waking

Symbols of earth-life and devachanic life in relation to spirit.

"Our birth is but a sleep and a forgetting; The soul that rises with us, our life's star, Hath had elsewhere its setting, And cometh from afar."—Wordsworth.

"True waking is a true rising up from the body, not with a body."—Plotinus, Enn., III. 6,8.

"And what is it that the touch of Christ does for us but to awaken the true man within us, the spiritual man who lies slumbering under the spell of the enchantment of flesh and sense."—R.J. Campbell, Serm., *The Kenosis, etc.*

Sleeping and Waking, The Four States of the Soul

Symbolic of the states of consciousness in the physical (waking state), astro-mental (dream sleep), causal (deep sleep), and buddhic (blissful sleep) bodies.

Smelling

A symbol of apprehension or discrimination of what is beneath. Intelligence directed downwards.

Snataka

A symbol of the incarnating ego, or spiritual monad, who descends into the forms to gain experience as a responsible being, and who becomes individualised on the higher mental plane.

"Let him (a Snataka) walk here on earth, bringing this dress, speech and toughts to a conformity with his age, his occupation, his wealth, his sacred learning, and his race."—*Laws of Manu,* IV. 18.

Let the incarnating ego progress through the stages of the soul's experience upon the lower planes (earth), making his opinions (dress), his outer expression (speech), and his inner nature or character (thoughts) accord with his stage of growth (age), his self-discipline (occupation), his mental endowments (wealth), his religious intuitions (sacred lerning), and his social obligations (race).

Social Effects of Buddhism

A blow of caste system. Buddhism began as a revolt against the social and religious malpractices. It was not only a religious movement but a social movement also. It vehemently attacked the social ills and so gave a fatal blow to the dominance of caste system. Gautama believed in the equality

of manhood. Due to his teachings people started condemning the caste system.

New sub-castes came into existence. After the downfall of Buddhism many new sub-castes came into existence. The people who a gain became the followers of Hinduism after its fall could not have the same old place and status as a result of which various new sub-castes came into existence.

Contributed to the atmosphere of love and peace. The teachings of Lord Buddha immensely contributed to the atmosphere of love and peace in society. The people became passionate lovers of peace and harmony. As a consequence they developed a sense of social harmony and eradicated caste system.

Moral Uplift. Buddhism was more concerned with moral uplift than any thing else. It was based on the principles of morality. When the principles gained popularity the people led a life of purity and chastity.

Sociological Theory of Religion

The sociological theory of religion is associated with the name of Emile Durkheim (1858-1917) and his theory has been so influential that "few anthropologists" or sociologists for that matter "since his time have been able entirely to ignore his perspective". His theory may be summarized as follows:

> Durkheim wished to lay bare the fundamental basis of religion, to find religion in its purest from unobscured by 'popular mythologies and subtle theologies'. He found this elementary form of the religious life in the totemism of Australian aborigines, members of a society which, he felt, was surpassed by no other in its simplicity. He assumed that among these clans it was possible to explain their religion without reference ot any other form of religion. Here, Durkheim argued, rituals and ritual attitudes were directed towards the totem, a representative of some species ascribed to all members of a given clan and the source of that clan's identity. This was not a case of animal-worship; animals and plants derived their sacredness from the

> fact that they were used as totemic objects rather then totems deriving their sacred character from the totemic species. The totem was a representative of something else, a power greater than itself which Durkheim calls the totemic principle of god. This principle was, units turn, society itself. In worshippping the totem and observing taboos concerning the totemic object, the clansmen were re- affirming their collective sense of belonging. Society, Durkheim stressed here as elsewhere, is essentially a moral force; it is external to us and installs in each a sense of obligation. To Durkheim society, morality and religion were three major elements of a closed and interacting system. The circularity in Durkheim's analysis was not seen as a weakness in his argument; rather, it emphasized that religion was not being 'reduced' to the 'merely social', for 'the social' was the most fundamental reality of all.

In the context of Buddhism Durkheim's views can be examined either in relation to the Buddhist view of the emergence of society as a whole or in the context of the formation of the *Sangha*, or the Buddhist order of first monks and then nuns.

Buddhist thought does not see society as a religious phenomenon in the sense Durkheim does, though it does show traces of perceiving elements of religious life as a social phenomenon. Buddhism broadly subscribes, at least in its early forms, to a vision of the theory of social contract. As distinguished from the Hindus, the Buddhists had "their own legend of the origin of kingship" which took the following form:

> In the early days of the cosmic cycle mankind lived on an immaterial plane, dancing on air in a sort of fairyland, where there was no need of food or clothing, and no private property, family, government or laws. Then gradually the process of cosmic decay began its work, and mankind became earthbound, and felt the need and shelter. As men lost their primeval glory

> distinctions of class (*varna*) arose, and they entered into agreement one with another, accepting the institutions of private property and the family. With this theft, murder, adultery, and other crime began, and so the people met together and decided to appoint one man among them to maintain order in return for a share of the produce of their fields and herds. He was called 'the Great Chosen One' (*Mahasammata*), and he received the title of *raja* because he pleased the people. The etymology of the word raja from the verb *ranjayati* ('he please') is certainly a false one, but it was widely maintained and is found even in non-Buddhist sources.

A.L. Basham then puts his this theory in the following perspective:

> The story of the Mahasammata gives, in the form of a myth worthy of Plato, one of the world's earliest versions of the widespread contractual theory of the state, which in Europe is specially connected with the names of Locke and Rousseau. It implies that the main purpose of government is to establish order, and that the king, as head of the government, is the first social servant, and ultimately dependent on the suffrage of his subjects. Thus in ancient Indian thought on the question of the origin of monarchy tow strands are evident, the mystical and the contractual, often rather incongruously combined.

One might protest that the point of interest here is not whether the Buddhists anticipated the sociological theory of religion but rather whether Buddhism itself can be explained in terms of the theory. The point it well taken but this exercise was necessary because the Buddhists do, in fact, anticipate elements of the Freudian theory of religion.

Can Buddhism itself be explained in Durkheimian terms? This does not seem to be the case. For while Durkheim explains religion in terms of tribal solidarity, the rise of Buddhism has been associated with the 'break-up of old tribes

and their replacement by kingdoms". Besides, to the extent that Buddhism as a movement rose in opposition to Hindusim, Durkheim's basic thesis becomes vulnerable. In general his theory is difficult to apply in a conflictual situation.

Would the Durkheimian approach explain the emergence of the Buddhist *Sangha* any better, with its emphasis on internal cohesion? By joining the *Sangha* one actually abandoned society.

The application of Durkheim's theory is seriously limited by this factor, though it must be noted that while members of orders such as the Buddhist "lived outside social and communal organizations, they constituted by themselves a well-defined community". However, the Buddhist order hardly conforms to the Durkheimian model. Membership was not by birth but voluntary, the decision-making process was surprisingly democratic and monks could join or leave the order or less at will.

Soma-juice, or Sap

A symbol of the Divine Life, or love or righteousness and truth, up springing in the soul. The "sap" of the "Tree of Life," is the same as the "blood of Christ," or the "wine" of the sacrament.

Soma, as the Moon

A symbol of the Divine Life reflected upon the astral plane as desire which is inverted love.

Son of Man

A symbol of the soul in the stage of being made perfect, wherein the lower nature is being purified finally by the Higher. It represents a soul not yet completely evolved and perfected, for the perfect soul is a Son of God. "Son of man" means son of mind, i.e. the manifesting spiritual ego as an evolved product, or "child," of the "natural man" or mind, while the ego remains attached to the mind, and its manifestation is limited by the lower conditions. When the

natural man is purified and transmuted, then the spiritual ego is fully manifest and again becomes "Son of God" as it was before its descent into matter.

Song

A symbol of aspiration through harmonising of the qualities, and raising the mind towards wisdom and love.

Sons and Daughters

Symbols of opinions or ideas, and of feelings or emotions,—the progeny of mind and emotion. Or, the higher mental qualities and the buddhic emotions,—the progeny of the Spirit.

Sons of God

A symbol of the Divine monads or spiritual egos which incarnate in the human forms when the lower nature of man has evolved mind.

Sorrow, or Evil

A symbol of the ego's deprivation of the higher qualities when it descends into the lower nature; this implies ignorance and suffering.

"Now the Buddha declares that life in every form and in every expression is sorrow, but why is all life sorrow? Because all life is transient and unenduring.. Because everything has arisen from some cause or reason, it follows that it must come to an end just as soon as this cause ceases to act."—P. Dahlke, *Buddhist Essays*, p. 22.

"Sorrow by itself does not exist. Being transiency as reflected in the individual, it is, and it is not... Sorrow, like everything else,is a relative conception, which comes into being with me, and with me expires."—*Ibid.*, p. 78.

"Sorrow is not punishment,—the result of sin; sorrow is ignorance."— *Ibid.*, p: 23.

"For as ignorance in this system is synonymous with illusion, so in this system in knowledge synonymous with truth."— *Ibid.*, p. 193.

Sorrow on the lower planes is the opposite of bliss on the higher; but while the first is transient, the second is eternal. Ignorance and evil are one.

"Humanity as a whole, and every human being in particular,is a portion of the Eternal Divine Essence subjected to earthly conditions that its latent spiritual qualities, the qualities which constitute, the ideal good, whatever it is, may find opportunity to declare themselves. Or, to put it another way, the travail of earth has been necessary that a glorious divine idea might be brought to the birth and live for ever in the eternal world,—an idea in whose fulfillment the highest welfare, the fullest self-realization of every being taking any part in the work will be included.".—R.J. Campbell, Serm., *A Christian World-view.*

"We ought to realise that a necessary condition of the work we are severally and collectively doing in the flesh is mainly done by means of suffering. All the woe of the past and all anguish of the present have been necessary to it, and will continue to be so until God's great and is achieved."—R.J. Campbell, Serm., *God's Use of Time.*

Soshyans

A symbol of the indwelling Self in the souls of humanity.

Soteriological Context of World Religions

John H. Hick argues that one feature which "is extremely widespread, even though it is not universal" among the religions is the idea of salivation and liberation. Hick feels that this is not as marked a feature of "primitive religions as of the so-called world religions". This point could be debated but there is little doubt that the major world religions

> all the get developed world faith have a soteriological (from the Greek *sotreia* salvation) structure. The offer a

> transition from a radically unsatisfactory state to a limitless better one. They each speak in their different ways of the wrong or distorted or deluded character of our present human existence in its ordinary, unchanged condition. It is a 'fallen' life, lived in alienation from God; or it is caught in the world illusion of maya; or it is pervaded throughout by *dukkha* (radical unsatisfactoriness). They also proclaim, as the basis for their gospel, that the Ultimate, the Real, the Divine, with which our present existence is out of joint, is good, or gracious, or otherwise to be sought and responded to; the ultimately ideal is also the ultimately valuable. Completing the soteriological structure, they each offer their own way to the Ultimate—through faith in response to divine grace; or through total self-giving to God; or through the spiritual discipline and maturing which leads to enlightenment and liberation.

The point to note here is that although all the world faith possess a soteriological content, Buddhism is characterized by it *par excellence.* Its soteriological structure constitutes, in its own perception, its very core. That is what it is all about-everything in it, including the *tradition itself* is ancillary to it-something to be discarded like a raft once the shore has been reached.

Sosiosh

A symbol of Divine outpouring into the souls of humanity towards the close of the present cycle.

Soul and Body

Symbolic or spirit and matter in relation to the Divine process of manifestation,—Involution and then Evolution.

"As it is said thus: Which is created before, the soul or the body? And Auharmazd said that the soul is created before, and the body after, for him who was created; it is given into the body that it may produce activity, and the body is created

only for activity; hence the conclusion is this,—that the soul is created before, and the body after."— *The Bundahis,* XV. 4, S.B. of E.

The question resolves itself into: Which is first of all brought into existence,-the Involutionary or the Evolutionary process? And in answer, the·voice of Eternal Truth affirms that the former must first go forth, in as much as unless the organised World-soul were first produced to provide means of experience and expression for the spiritual egos, no evolution would be possible, no redemption or transmutation attainable. The Life of the World-soul is the means where-by the form is thrilled into activity. Hence it is,—that Spirit pre-exists, and Matter subsists.

Soul, Spirit, and Body

A symbol of atma (spirit), buddhic (soul), and manas (body). The soul is completed on the buddhic plane.

"And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it."—I *Thess.* v. 23, 24.

The Higher Self completes the evolution of the spiritual ego and its qualities (atma-buddhi-manas) on the higher planes at the end of the cycle.

"The highest of all selves, the ultimate Self of the universe, is God. The New Testament speaks of man as body, soul, and spirit. The body is the thought-form through which the individuality ffinds expression on our present limited plane; the soul is a man's consciousness of himself as apart from all the rest of existence, and even from God; the spirit is the true being thus limited and expressed,—it is the deathless Divine within us. The soul, therefore, is what we make it; the spirit we can neither make nor mar, for it is at once our being and God's"—R.J. Campbell, *The New Theology,* p. 34.

Soul (Highest Aspect), World-soul, or Over-soul

A symbol of the manifested Higher Self on the planes of atma and buddhi, in relation to the cosmic causal-body on the buddhic plane, which is the centre of emanation.

"From One Soul,—the All-soul,—come all these souls which are made to revolve in all the cosmos, as though divided off" (*Corpus Hermeticum, The Key,* 7).—G.R.S. Mead, T.G. Hermes, Vol. II. p. 145.

"The soul has its origin in the Supreme Intelligence, in which it is asserted. The forms of the coming existences already can be distinguished from each other, and this Supreme Intelligence can be termed the Universal Soul."— I. Myer, *Qabbalah,* p. 110.

"So the Soul is asserted to descened here below; and so it is restored to the bosom of the Deity when it has fulfilled its mission, and adorned by its virtues, is prepared for heaven; and raising itself by its own action and the assistance of Divine Love, which it incites by that which it feels, to the highest degree of emanation, to the *real existence,* and thus places itself in harmony and affinity with the *ideal form.*"—*Ibid.,* p, III.

The One Soul, or Self, descends, as it were, into the matter of the lower planes during the process of Involution, and afterwards re-ascends in the many souls in the process of Evolution to its Divine source. The ascent of the Soul is accomplished through its own Divine Life, supplemented by the Love-energy responding from above to its aspirations below. It rises with enhanced powers and virtues, and realises the Ideal from which it emanated.

"That Unity, that Over-soul, within which every man's particular being is contained and made one with all other; that common heart, of which all sincere conversation is the worship, to which all right action is submission; that overpowering Reality which confutes our tricks and talents, and constrains everyone to pass for what he is, and to speak from his character, and not from his tongue, and which

evermore tends to pass into our thought and hand, and become wisdom, and virtue, and power, and beauty. We live in succession, in division, in parts, in particles. Meantime within man is the Soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal One."—Emerson, *Essays*.

"Man need, it is true, a lofty, spiritual conception in order that they may be encouraged to enlarge the narrow circumference of their personal life, and merge themselves within the universal. But unless it be that the personal aspect of life be duly insisted upon, until it is realised that the universal lives, moves, and acquires its reality from what we severally impart and communicate to it, the *raison d'etre* of that conception must be missed. The end, the aim, the purpose of life for man is the soul. But the soul must remain a mere symbol until man translates his loftiest imaginings into true, noble impulses and deeds, which shall serve to transmit to others, and to posterity, the flame of immortal life, and so kindle within their hearts the passion for the pure, the beautiful, and the perfect. Therein lies the germ of all that is eternal. Therein lies the solution, any, the very nature, of the soul."—R. Dimsdale Stocker, *The God which is man*, p. 79.

Soul (Middle Aspect)

A symbol of the causal-body on the higher mental plane, the centre or seat of the manifested Higher Self (atma-buddhi),—the rock upon which an ego builds,—the foundation and pivot upon which, and around which, the inner activities are carried on.

"The kinds of souls are three: divine, and human, and irrational. Now the divine is that of its divine body, in which there is the making active of itself. For it is moved in it, and moves itself. For when it is set free from mortal lives, it separates itself from the irrational portion of itself, departs unto the god-like body, and as 'tis in perpetual motion, is moved in its own self, with the same motion as the universe. The human kind has also something of the god-like body, but

it has joined to it as well, the parts irrational,—the appetite and heart. These latter also are immortal, in that they happen also in themselves to be activities; but they are the activities of mortal bodies. Wherefore, they are removed far from the god-like portion of the Soul" (*Corpus Hermeticum*, XVIII).G.R.S. Mead, T.G. Hermes, Vol. III. p. 78.

The "divine or god-like body" is the causal-body which is the centre and source of the qualities of the soul, and so many modes of its expression of the several planes. When the astro-mental and physical bodies (mortal lives) drop away from it, it withdraw into itself with the results of its experience. The "human soul" is the astro-mental body to which are joined the desires and emotions (irrational). The latter are enduring only as activities transmuted to the higher planes.

"It must be said.... with respect to our soul that one part of it always abides on high, that another part of it is conversant with sensibles, and that another has a subsistence in the middle of these. For as there is one nature in many powers, at one time the whole soul tends upwards in conjunction with the most excellent part of itself and of the universe; but at another time, the worst part being drawn down, draws together with itself the middle part."—Plotinus, *Against the Gnostics*, Taylor, pp. 47-48.

The "part on high" is the causal-body; the "middle part" the astromental, and the "worst part" is the desires, etc. (sensibles) which are attached to the astro-mental body.

"We must explain to you how the question stands by some further conceptions drawn from the Hermaic writings. Man has two souls, as these writings say. The one is from the First Mind, and partakes also of the power of the Creator, while the other, the soul under constraint, comes from the revolution of the celestial spheres. Into the latter the former—the soul that is the Seer of God,—insinuates itself at a later period.This being so, the soul that descends into us from the worlds keeps time with the circuits of these worlds,

while the soul from the Mind, existing in us in a spiritual fashion, is free from the whirl of Generation; by this the bonds of Destiny are burst asunder; by this the Path up to the Spiritual Gods is brought to birth; by such a life as this, is that Great Art Divine, which leads up to That beyond the spheres of gènesis, brought to its consummation."—Jamblichus, Bk. viii.6.

This refers to the Divine origin of the spiritual ego which descends at a certain stage into the personality which has been developed on the lunar and terrene globes of their planetary chains. The union of the spiritual, the mental, and the animal natures forms man, and opens his path upward to the ideals on the higher planes. The spiritual ego (Seer of God) is described as proceeding from the plane of atma (First Mind) and partaking of buddhi and manas (creative power); while the personality (soul under constraint) is said to be evolved from the life-waves circling over the planetary chains of globes. Into the personality the spiritual ego *(atma-buddhi-manas)* insinuates itself at the period when the personality is mature. This being so, the personality which has been formed on the globes is uniformly subject to the karmic conditions of the life of the lower nature, while the spiritual ego being of the higher nature is free from the life and death of the forms (whirl of generation), and ultimately will break the bonds asunder which bind it to forms. By this entrance of spirit into humanity the path of the ego is opened to the higher qualities (gods). It is by the life of the spirit in aspiration and intelligence (art Divine) that our souls will be led up to That which transcends all form-life and is the consummation of endeavour.

"Of soul the bodies forms doths take, for soul is forms and doth the bodie make."—Spensor.

"Erigena's *mysticism* appears especially in his roc conception of man's soul. There is an *ultimate ground of truth* in the depth of I reasonal consciousness. Man is an epitome of the universe, a meeting place of the above and the below,

a point of union for the heavenly and the sensuous. We understand the world only because the forms or patterns of it—the Ideas which it expresses-are in our own minds. So that a mind which wholly fathomed itself would thereby fathom everything, and we can rise to Divine contemplation because God is the ground and reality of our soul's being. In very truth the soul is always in God, and by *contemplation* it may rise above the mutable and *become that which it beholds.* In a remarkable passage in the Fourth Book (*De Din. Nat.*) he says : 'Whoever rises to pure understanding becomes that which he understands. We, while we discuss together, in turn become one another. For, if I. understand what you understand, I become you understanding, and in a certain unspeakable way I am made into you. And also when you entirely understand what I clearly understand you become my understanding, and from two understandings there arises one.'"—R.M. Jones, *Mystical Religion,* p. 127.

"When in Pauline language we speak of body, soul, and spirit, we are speaking of three different ideas. The body is the vehicle and instrument of the soul, the soul is the sheath of the spirit, the spirit is the deathless divine, the spark of God's fire that is in every man, that essence of His own Being without which none of us could exist, and which none can destroy. The soul is man's consciousness of himself, as apart from all the rest of the world, and even from God. The body might be here in all its parts, and yet we should say of someone who has left us, that he is gone. What we mean is that which distinguishes him from all other humanity, and even from God, his consciousness of himself, our consciousness of him, has departed. That is what we mean by the soul. The soul is in a sense the use that a man makes of his own divinity, the soul is the moral and spiritual consciousness of a man. The spirit is something you can neither make nor mar; the soul is what you make it."—R.J. Campbell, *Song of Ages,* p. 99, 100.

Soul (Lowest Aspect), Animal Soul

A symbol of the astral body of desires,appetites, passions, instincts, and lower affections and emotions. The personality when ruled by the lower principle.

"The soul of the wicked desireth evil."—Prov. xxi. 10.

"Behold all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die."—Ezek. xviii.4.

All personalities are emanated by the Higher Self through the individuality. As the preceding personality (father), so also the succeeding personality (son) comes from the individuality seated in the causal-body. The personality that is unpurified is dissipated, and a new personality is incarnated. Each personality is responsible in degree for its actions, and not for the actions, of its "father" or its "son." The personality dies in his sins, but the individuality is immortal. In a general sense the personality endures through the cycle and dies when perfected.

Sound, or Voice

A symbol of spiritual vibrations from the higher planes which find response in the mind as higher emotions or the conscience.

Sower of Seed

A symbol of the Higher Self who places in the lower nature (earth) of the soul, when prepared, the germs of the higher qualities of wisdom, truth, and love, that these may grow up and increase, and by crushing out the lower qualities render the soul a fit abode for the Holy Spirit, a veritable "garden of God."

Sowing and Reaping

Symbolic of the karmic law of cause and effect in the process of spiritual evolution. According to the kinds of action, so are the fruits of action.

Spark, Divine

A symbol of the spiritual ego or monad on the atomic plane; or of the atma-buddhic Individuality enthroned in the causal-body, It is the individualised spirit and inactive source of will.

Spear

A symbol of the Divine Ray of Life through all nature,which puts an end to illusion.

Speech or Speaking

Symbolic of the exercise of mental faculties and qualities, good or ill, as the mind is directed upward or downward.

Spento Mainyush, and Angro Mainyush; The Good and Evil Spirits

Symbols of the positive principle of Right and Truth, and the negative principle of Wrong and Error.

Sphinx

A symbol of the higher nature arising from the lower, or of the Spirit triumphant over matter.

Spices

A symbol of those spiritual qualities which go to purify the mind or personality. These qualities are aspirations towards love and truth, and good thoughts leading to beneficent action.

Spirit

A symbol of the positive, energetic, forceful, qualitative, and formative aspect of the Divine outpouring, in distinction front he passive, receptive, quantittive, form-taking aspect—matter. Spirit is the life-side which imparts qualities and motion. Matter is the form-side which receives qualities and motion. Spirit manifests in matter as the life moulding the successive forms, more or less evanescent. Spirit uses matter as a sheath which lies outside and below it. Hence the

intense vibrations of Spirit gradually dissipate it and bring the forms to nought. In their origin spirit and matter are eternal; duality proceeds from Unity which is neither spirit nor matter, and is the Ultimate Reality.

"The world is a living organism, which is not made through any cause external to itself, but is formed and developed by means,of an inner principle, a principle which is at once operative power and purposeful reason, at once real and ideal, and which consequently appears in nature as a twofold substance, a spiritual and a bodily, while these two nevertheless are finally traceable to one essence and one root, and as regards substance are ultimately one and the same (Bruno's Cosmology).—Peleiderer, *Phil. of Religion*, p. 26.

"The Active Principle, the mind of the universals, is absolutely pure, and absolutely free from all admixture. It transcendeth virtue; It transcendeth Wisdom; nay, It transcendeth even the Good Itself, and the Beautiful Itself. The Passive Principle is of itself soulless and motionless, but when it is set in motion,and unformed and ensouled by the Mind, It is transformed into the most perfect of all works—namely, this Cosmos."— Philo, *De Mund, op.*, 2.

"Pragapati (Lord of creatures) produces a pair,—Matter (rayi) and Spirit (prana), thinking that they together should produce creatures for him in many ways... The sun is Spirit, Matter is the moon,... and Body indeed is Matter."—*Prasna Upanishad*, I. 4,5.

From the Absolute ther us emanated that Unity which becomes Duality as Matter and Spirit, from the interactions of which all things in every variety are produced. The Higher Self (sun) is Spirit, Matter is its reflection as form, and form indeed is matter.

"I feel that the universe is spirit and nothing but spirit, and that infinity and eternity are implied in the very existence of every individual soul."—R.J. Campbell, *Thursday Mornings*, p. 151.

Spirit of Man

A symbol of the higher or spiritual mind.

"Now the spirit of man loves Purity, but his mind disturbs it."— *The Classic of Purity*. 3.

The higher mind vibrates to the spiritual influences, but the lower desire-mind repels them.

Spread of Buddhism

By the time of Christ, Buddhism was declining in India. By the fifth century it was being absorbed into Hinduism, and by the twelfth century it no longer existed as a viable force in India. It spread throughout Asia, however, where it took form hold in the ensuing centuries, coexisting with or merging with indigenous religions and philosophies, among them the Confucianism and Taoism of China, the Shintoism of Japan, and the Bon of Tibet.

Various schools and sects have emerged, the two major once are Mahayana and Theravada Buddhism. Mahayana Buddhism holds that all have the potential for enlightenment and emphasizes faith inthe Buddha, love of human kind, compassion, charity, and altruism. The Buddha is considered to be an eternal being, an embodiment of absolute truth, who occasionally takes human form. Theravada Buddhism holds out salvation to the monks and nuns who join the community, and prescribes a discipline for individual undertaking. The Buddha is regarded as a human teacher.

In Tibet Tantric Buddhism is called Vajrayana, "the indestructible vehicle." In mythology the vajra is the weapon of Indra, the king of gods, and is made from the bones of a rishi, an exalted yogi. As the *vajra* has a magical nature, so does Vajrayana. If practiced correctly Vajrayana is a Short Path to destruction of the ego and to enlightenment. Incorrect practice imperils the practitioner. See *Devid Neel, Alexandra.*

The teachings, of Vajrayana are supposed to be secret, passed orally from *guru* to *chela,* or student. The emphasis is

on transmutation of the three poisons—passion, aggression, and ignorance—into wisdom, rather than on destruction of them to clear the path to enlightenment. This emphasis lends comparison to Western alchemy. See Alchemy. There is also much use of complex symbology in meditation. See Mandala; Symbols. Empowerment comes with initiator. See Ritual.

Buddhism made few inroads in the West until the nineteenth century, when the Transcendentalists, the Theosophical Society, and others disseminated information about Eastern philosophies and religions. Following the World Parliament of Religions in Chicago in 1893, authentic Buddhist teachers began coming to the West.

The growth of Buddhism in the West has necessitated adaptations to the Western culture. Asian Buddhism traditionally a masculine, hierarchical, and authoritarian, practiced by monks who have with drawn from the world and who are supported by followers. Western Buddhism, particularly in the United States, has grown more democratic and open to the full participation of women. Western practitioners seldom desire to withdraw from the world, and so Buddhism is integrated into daily life. See Meditation: Milarepa; Mysticism; Yoga; Zen.

Lord Buddha started a new religion. At the time Brahmanical faith was followed by all the people of India. The question, therefore, arises as to how a new religion spread in the country while a powerful religion was already being universally followed. The reason for this is not far to seek. The following causes were responsible for the spread of Buddhism.

(1) *Its Simplicity:* The Brahmin religion by now had become very complex. It had become very difficult to understand. Buddhism was a revolt against this existing religions in which great importance was attached to the sacrifices. Because of a number of evil, which had crept into Hinduism, people were greatly disgusted. Brahmans had fallen from their high ideals. Superstition was sapping the very vitality of the society.

Brahman religion had become very unpopular because of the practice fo severe penance, self-torture, sacrifices of animals in the Yajna and the recitation of the mantras. As against this, Buddhism was very simple and practical. People found in this new religion a source of freedom from the clutches of Brahmans. So it was accepted by the large bulk of the people.

(2) *Its Spirit of Equality:* Buddhism was meant for all. It was never meant for the chosen few or the rich. Again, everybody was welcome in this new religion. Its founder had no faith either in the caste system or in the Brahmans and the Preheats. Man, being a man, is great. In this way a *Sudra* was as respectable and as great as a Brahman. Hence the *Sudras,* who were till then untouchables and downtrodden, also got an opportunity to work for their salvation. Therefore, they readily came forward to embrace this religion.

(3) *A liberal religion:* Gautam Buddha was a man of liberal views. He was, by nature, ready to embrace all within the fold of his religion. So his religion had great adaptability in it. It could function under all circumstances. Perhaps because of this quality it was greeted warmly not only within the country but in the foreign countries as well.

(4) *Use of Simple Language:* The religious books, preachings, mantras etc., of the HInduism were all in Sanskrit. It was very difficult for the common people to understand these. In contrast, Lord Buddha preached in the simple language spoken by the people, which was easily understood by all. His appeal was universal and it was counched in the common, every-day language of the people. It was, therefore, liked by all. It helped in arousing the feelings of the masses against the existing Hindu rituals.

(5) *Buddhist Sanghas:* No doubt, a large number of factors were responsible for the rapid growth and popularity of Buddhist Sanghas. Soon these Sanghas or the monasteries became the preaching centres of Buddhism. The monks and the nuns, who lived here, impressed the people with their holy lives and high ideals. They propagated the gospel of

truth, nothing but simple truth. This simplicity contributed a great deal towards the spread of Buddhism.

(6) *Buddha, dynamic power:* Lord Buddha was a man of great and dynamic personality. He had a dynamic force in his character. Large bulk of people were attracted towards him only because of his personality. People were greatly impressed by his personal renunciation of wife, son, wealth, kingdom etc. He held public debates with the Brahamans and by dint of his sharp and pointed arguments, he defeated them all. Thus Buddhism soon became very popular.

(7) *Patronized by the kings*: Gautama Buddha himself was a Kshatriya. He had his relations among the ruling class of the people. Therefore, wherever he went, he was given a warm welcome. Most of the rulers accepted his preaching and religion. This had a great effect upon the common people. When they saw their rulers accepted a new religion they at once accepted the same. Again, during the reign of Ashoka, the prince and the princess went abroad to preach Buddhism. Ashoka also erected a number of pillars and rock edicts with the preachings of Buddhism inscribed on them so that where human voice could not reach, these stones might teach religion and morality to the people and serve as a beacon light for them. This royal patronage became a boon to the Buddhists and at the same time it gave a stimulus to the missionary work of Buddhism. Hence, because of the royal patronage, Buddhism spread far and wide in a very short time.

(8) *None to check its Progress:* Another factor that was responsible for the spread of Buddhism was the absence of an effective opposition to it from any side. Buddhist preachers possessed missionary spirit. Hinduism did not have the moral strength to check its flow. Thus it got ample and full opportunity to flourish in the country.

Havell's View

Mr. Havell has summed up the causes of the spread of Buddhism in the following words: The success of Gautama's

mission must have been due partly of to his own magnetic personalty and the deep human feelings which inspired his teachings and partly to the fact that he opened wide the doors of the Aryan religion and satisfied the spiritual desires of the masses by offering them a religious law easy to understand, accessible to all, free from elaborate and costly ceremonials, raising the social status of the lower orders, giving them the spiritual freedom, making the life of the whole community healthier and happier.

Spread of Buddhism in India

From Gautama to Ashoka. During the first hundred years after Gautama no divisions appeared among his followers. According to accepted tradition, immediately after his death some five-hundred leading disciples assembled at Rajagaha to recite his teachings as they remembered them. Doctrines and disciplinary rules thus determined guided the community ot monks (Sangha) until about 383 B.C. All be longed to what later came to be called the School of Elders (Theravada). In a "Second Council" at Vesali, ten practices in which relaxation of rules had taken place among the local monks were declared illegal by the leading elders. Then occurred the first schism. The monks of Vesali—ten thousand according to the *Mahavamsa* or *Great Chronicle of Ceylon*—withdrew and formed their own sect, calling themselves Mahasanghias (Members of the Great Order). As Buddhism increased in number and spread more widely other schisms followed. By the time of Ashoka (c. 274-236 B.C.) eighteen different "schools of teachers" *(acariyavada)* were distinguishable. Most important were the (1) original orthodox Theravada, (2) the Sarvastivada, differing little at first form Theravada in doctrine, and (3) the Mahasanghikas. Eventually, their areas of activity differed. The Theravada School passed to South India and Ceylon. The Sarvastivada first became popular at Mathura in the North, then extended northwestward as far as Gandhara. The Mahasanghikas, first active in Magadha, later established

themselves in South India, retaining but slight hold in the North.

The distinctive feature of the Sarvastivada School is its contention that all entities, whether past, present, or future, exist. Thus it is the school which teaches the "all-is" *(sarvam-asti)* doctrine. All three of the above schools were orthodox in intent, but the Sarvastivadins and Mahasanghikas, using Sanskrit instead of Pali, showed a tendency to reer interpretation of the Buddha's meaning. This in time gave rise to the great division known as Mahyana. The Theravadins, for their part, strove to transmit the early dogmas unmodified.

Ashoka (C 274-236 B.C.) A strong new impetus was given to the spread of Buddhism when the third emperor of the Maurya Dynasty (c. 321-184 B.C.) became a lay follower. In an inscription on his Rock Edict XIII Ashoka tells of his remorse for the slaughter and suffering he had caused in a war of conquest and of his resolve to follow henceforth a way of conquest by morality (dharma). By this he meant ruling by insight into the principles of righteousness, and by inculcating these principles both in his own domain and among peoples beyond the borders of his empire. At that time his domain included all of India except the southern part of the peninsula below the thirteenth degree of latitude.

Touching the Ground: The Buddha calls the earth to witness his goodness during his ordeal at the hands of Mara, the Temper.

Meditation or Concentration: The buddha sits under the bo tree and meditates until he achieves the blissful enlightenment of nirvana.

Meditation or *Concentraton (variant)*: The *mudra* of meditation of a Japanese Amida Buddha, ruler of the Eastern Parodise.

Seeking Alms: The buddha carries his begging bowl. This mudra serves a double purpose. It inspires charity and aids

the believer in becoming a receptacle (that is, a "bowl") of the Law.

Setting in Motion the Wheel of the Law: The Buddha preaches the Four Noble Truths in his first surmount the Deer park near Banaras.

Teaching of the Doctrine: The Buddha teaches his message and debates with his opponents, winning many converts.

Casting Out Fear: The Buddha shows his fearlessness, stopping a charging elephant and causing the beast to kneel before him.

Parinirvana: The Buddha dies and achieves hisfinal nirvana.

Fulfilling the Vow and Teaching: With the lowered hand the Buddha fulfills his vow to strive for the solvation of all sentient beings. Teaching when used in combination with another *mudra*.

Ashok'a acts attest his zeal. He honoured both Brahmin and Buddhist ascetics, respecting their nonviolence and humane ethics. He urged his officials to promote noble deeds of compassion, liberality, truthfulness, purity, gentleness and goodness. He sought to set an example by exercise of his own great power for the welfare and happiness of all his people, whether Hindus, Ajivikas, Jains, or Buddhists. By edicts carved on rocks and stone pillars in different parts of his empire he published his principles in enduring form. In several of these he expresses his reverence for the Buddha, his teachings, and his order. In others he mentions people to whom he had proclaimed dharma, including those is Ceylon and even those under such distant rulers as Antiochos Theose of Syria, Ptolemy Philadelphos of Egypt, Antigonos Gonatus of Macedonia, Magas of Cyrene, and Alexander of Epirus. Apart from the Edicts we have no other mention of such mission, except in the case of Ceylon where Theravada teaching was firmly implanted. It is impressive, hewever, that his thought and purpose ranged so far.

To Buddhists everywhere, Ashoka has always been the great exampie of a lay Buddhist, following the ethical precepts and zealously spreading the doctrine. The Great Chronicle (Mahavamsa) of Ceylon credits him with calling "Third Council" at Pataliputra where, in addition to a review of "true doctrine," steps were taken to send missionaries beyond the borders of the empire. This tradition is indicative of the impulse of propagation encouraged by the monarch's support, an urge which contributed to the development of Buddhism into a a world religion.

Ashoka to Kanishka. After Ashoka the Maurya Dynastry rapidly disintegrated. Erly in the second century B.C. (c. 184 B.C.), it was replaced by the Sunga Dynasty, more favourable to Brahmins than to Buddhists. In the Northwest, invasions by foreign peoples—Bactrian Greeks, Scythians, and Parthians—confronted Buddhist teachers with new challenges. The situation is reflected in a Pali writing, "Questions of Milinda" *(Milindapanha)*, which is in the form of a dialogue in the second century B.C. Between the Greco-Bactrian king Menander (Milinda) and the Buddhist sage Nagasena. Later, in the first century A.D., the whole region from Afghanistan to the Punjab was dominated by a Central Asian tribe, the Kushans. Buddhist sects evidently flourished under the Kushans, for according to Sarvastivadin tradition another "council" was called at Jalandhara during the reign of King Kanishka (C.A.D. 78-101). Its purpose was to arrange the teachings of the scriptures according to the various schools. The labours of its scholars resulted in extensive commentaries in Sanskrit which aimed to reconcile divergent interpretations of the sects. Although this "council" is unknown to the Pali tradition, it reveals the vigor of the Sarvastivadin Buddhists, whose literature was eventually preserved in Chinese and Tibetan versions.

The Division into Mahayana and Hinayana. In the meantime two different tendencies in interpretation were developing. There were those among the Sarvastivadins who held strictly

to the orthodox tradition of the Elders (Sanskrit, Sthaviravada). In addition to these conservatives there were also liberals, willing to recognize variety in the understanding of Buddhist doctrine. Their spirit was similar to that of the Mahasanghikas, who had made adjustments in the rules of discipline. In time these two groups, the one devoted to maintaining the purity of original tradition and the other believing in freedom of advancing insight, came into open disagreement. Liberals, while not denying truth in Sthaviravadin teachings, regarded these as elementary and provisional. The traditional way of a disciple seeking Nirvana they regarded as a lesser career or "vehicle" *(hinayana)* of salvation. Their own teaching they regarded as a more advanced or greater "vehicle" *(mahayana)* carrying the devotee into wider and deeper dimensions of the truth first seen and intended by the Buddha.

Both Hinayanists and Mahayanists produced literature. To make their own position strong and unassailable, the Saravastindin Hinayanists accumulated (c. 350-100 B.C.) a body of systematic treatises (*Abhidharma*) based on the early discourses (*Sutras*) and monastic rules (*Vinaya*). Mahayanists, for their part, composed (C. first-third century A.D.) new discourses and treatises, setting forth their fresh doctrinal interpretations and arguing against Hinayanist ideas as inferior. Since all monks followed the same rules of discipline, however, Hinayanists and Mahayanists often dwelt together in the same or neighbouring monoasteries, as Chinese Buddhist travellers were later to observe.

It is to be noted that the terms Hinayana and Mahayana originated in the polemics of the Mahayanists, who were seeking to differentiate their newer interpretations from the old ones held by Saravastivadin conservatives. Both groups were among the Sanskrit-using Buddhists of the North. The Pali=sing Theravadins, who had passed to South India and Ceylon did not participate in this debate. Treasuring their texts, they considered themselves as faithful to the truth transmitted through the Elders. (Theras) from the Buddha

himself. Since the Pali texts became authoritative for all Southeast Asia, it is advisable to distinguish the two divisions of Buddhism today as Theravada and Mahayana.

The Decline of Buddhism in India. As a distinctive faith, gaining adherents, spreading its influene and producing fresh literature, Buddhism flourished in India until about A.D. 500. It enjoyed favour with rulers, erected splendid temples and monasteries, and gave rise to the great Mahayana teachers Ashvaghosha, Nagaruna, Asanga, and Vasubandhu. Then began a gradual decline in both vitality and quality. This continued through later centuries until it ended in the practical disapperane of Buddhism in India after the establishment of Moslem power in the twelfth century A.D.

Factors contributing to the decline were various. In some places disturbed political conditions prevailed; in others, loss of patronage; in yet others, opposition of hostile rulers.These all were external factors. More serious were the internal causes. After the development of its Mahayana expression the creative impulse flagged. Power to compete in religious debate gradually weakened. Other religious beliefs and practices—Vedic ritualism, Brahmanism, Jain asceticism, and cults of various Hindu deities- had always surrounded the Buddhist communities. Never actively intolerant of other faiths, Buddhism now could no longer resist their influence. As its adherents mingled with those of its rivals it absorbed elements from them. Thus its distinctive character became unclear. Chinese pilgrims traveling in India in the seventh century A.D. noted warning symptoms of decadence. From the seventh century onward both Hinduism and Buddhism became infected with Tantrism, a movement whose name derives from its books, the Tantras (or "Manuals"). This is a system of beliefs and practices using magical spells, mystic syllables, diagrams, and symbolic gestures to attain a sense of mystical identification with reality. In its rites, representation of a deity in union with his consort was used to express this religious realization. Taken symbolically, this could be given a spiritual

interpretation in terms of mystical religion. Taken literally, it could also lead to rejection of celibacy and ascetic morals, and to sanction of sense indulgence generally. In Hinduism the feminine partners (shakti) belonged to Hindu deities, in late Mahayanism to Buddhas and Bodhisattvas. All this was a far remove from the teaching of early Buddhism.

In late and corrupt forms Buddhism lingered on in India until about the middle of the twelfth century, when it was finally submerged in a rising tide of Hinduism. Higher elements of its philosophy had been considered and taken over by able Hindus opponents, and Buddha himself came to be regarded as an incarnation, or avatar,of the Hindu god Vishnu. Thus Buddhism, which emerged out of Hinduism, was in India reabsorbed by it. In the meantime its two major forms, Theravada and Mahayana, continued and flourished more vitally elsewhere.

Springtime Blossoming

A symbol of the beginning of a new evolution of life from the higher mind plane of the next globe of the chain.

Sraosha-karana

A symbol of the Divine Will and purpose in the sufferings of the lower self.

Srotapanna, Srotapatti, or Sotapanna: Stage of Sanctification or Initiation

This is the first of the four higher initiations, and is said to mean "He who has entered the stream." It consists in the dedication of an advanced personality during a physical life, to the highest ideals of spiritual goodness, love, and truth, and to the most noble and worthy ends of beneficence in entire disregard to the selfish solicitations of the desire-mind. This course of life maintained to the end implies the mastery achieved over a lower soul-state and the rise to a higher condition.

Sruk, Offering Spoons

A symbol of the receptive vehicles of the ego, i.e. the causal, the mental, the astral, and the physical bodies.

Sruva (Masc.), The Dipping Spoon

A Symbol of atma, the Life-ray.

"The dipping spoon is no other than the breath. This breath passes through all the limbs, and for that reason the dipping spoon goes to all the offering spoons."—*Sata. Brah.*

The atma is the Breath of the Divine Life which energizes the qualities, and brings spiritual nourishment to the receptive vehicles of the ego.

Staircase, Stairs

A symbol of the means of evolution from a lower to a higher state.

Stake, Sacrificial

A symbol of the "tree" of the Divine life, the means by which the incarnate ego climbs upward from the lower planes.

The "stake" is erected inthe lower nature (earth), on "a chip from the stake thrown into the hole," that is, it is founded upon an implanted spiritual germ. It is raised up in the soul "for the conquering of these worlds" (*Sata. Brah.*, III. 7, 1, 14,). It is girded with "a triple rope," that is, it is vitalised by the higher nature—atma-buddhic-manas; and so it becomes a means of enabling the ego to sacrifice the lower for the sake of attaining the higher.

Stars (fixed)

These are symbol of the many centres of faculties on the lower mental plane which enable the mind to be exercised. They are lights of reason in the lower mind, small as compared with the greater light, the Self (sun), and the lesser light, the personality (moon).

Stars as Souls, or Gods

Symbolic of the Divine Sparks or Monads of life (atma-buddhic), which descend into the lower vehicles, and are the spiritual egos in the causal-bodies of every human being.

Star-worms

Emblematical of low ideals connected with ambition love of power and fame, and schemings through fear.

Steps

A symbol of the path of life; the rising from a lower level to a higher.

Sthula-sarira, Gross Body

A symbol of the physical body, the external sheath of the soul.

Stiffnecked Generation

A symbol of a backward state of mind devoid of active higher emotion (neck), and therefore difficult to move along the way of righteousness.

Stone or Rock

A symbol of Spirit, because it is a substance unreceptive, resisting impression, firm. The opposite of matter, which is receptive, takes impressions, and is resolvable or unstable.

Stones and Bread

The "stones" signify spiritual truths which are always very hard to apprehend. The "bread" is the bread of goodness,—the readily assimilated food of knowledge from experience of life, which man, the thinker, can daily incorporate in his being.

Stones Thrown as Missiles

Symbolic of positive power exercised on the mental plane.

Storm of Wind

A symbol of the surgings of the astro-mental nature. Also of winds of doctrine implying ignorance, which prevent the appearance of truth from within.

Strangers Deserving of Respect

A symbol of the entrance into the consciousness of the higher emotions, which are the means of aspiration.

Stream of His Law

A symbol of the means for the realization of the Self in manifestation.

Streets of Cities

Symbolic of connections between mental and astral centres. Currents of thought and feeling.

Streets of the Earth Nine

Symbolic of connections between astral centres and the nine apertures of the physical body.

Strides of the Supreme

Symbolic of the successive manifestation of the planes of the universe.

Strides of the Soul

Symbolic of the successive stages in the development of the soul during the cycle of manifestation.

Strife or Conflict

A symbol of the diversity which induces the struggle for separate existence among the evolving qualities and forms on the lower planes.

Student; One of the Four Orders of Aryans

A symbol of a personality in its aspect of a learner from the experience it undergoes in the lower vehicles during its

incarnations. It is a manifestation of the ego in the lower mind under the disciplining influence of the ethical and spiritual factors which cause the growth of the soul.

Stupa, Marvellous, of Buddha

A symbol of the causal-body perfected at the end of the cycle.

"It rises in the air from the ground, in the midst of the assembly: it is made of seven precious substances. It has thousands of balconies strewn with flowers, etc."—*Lotus of the Good Law.*

The causal-body is on the higher mental (air) plane, above the lower nature (ground), and centralized amid the higher qualities. It is complete in all virtues.

Substance

A symbol of Spirit which is the eternal reality, the foundation of all things. It may be understood as that which differentiates into spirit and matter.

Suddhodana, King, the Father of Buddha

A symbol of an aspect of the Supreme Self at the commencement of the cycle of involution.

"A king, by name Suddhodana, of the kindred of the sun, anointed to stand at the head of earth's monarchs,—ruling over the (celestial) City, adorned is, as a bee-inmate, a full-blow lotus. The very best of kings with his train ever near him, intent on liberality yet devoid of pride; a sovereign, yet with an everequal eye thrown on all,—of gentle nature and yet with wide-reaching majesty."—*Buddha-karita,* Bk.I.

The "King of the Race of the Sun" is a symbol of the collective solar pitris which originate human evolution. The Supreme Self calls forth the expression of its own nature as the Self or Ego (the anointed king); and it is ordained that it shall so evolve through the universe. The "City" stands for the higher planes, atma, buddhi, and higher manas. The "bee-

inmate" is a symbol of the understanding, the "lotus," of wisdom (buddhi). The Spiritual Ego is the one ruler of all,-in touch with all the aspects of its own nature; intent upon manifesting itself, and withholding nothing from aught. The governor, but devoid of all sense of separateness, gentle and harmonious in all qualities, yet exemplifying all aspects of its own nature.

Sudra, the Fourth Caste

A symbol of the physical-nature of man, or the human physical body.

"One occupation only the Lord prescribed to the Sudra, to serve meekly even these other three castes."—*Laws of Manu*, I. 91.

The physical and sense-nature of the outermost vehicle of the soul is for activity and experience only, in entire subordination to the desires, the mind and the will (the other castes), which rule it both for their own contentment and its preservation.

"The idea that we have disengaged from the facts and confirmed by reasoning is that our body is an instrument of action, and of action only."—H. Bergson, *Matter and Memory*, p. 299.

"If the urge of the body did not exist, we should have no government, no politics, no cities, factories, ships, railway lines, and standing armies. If you ask yourself why human beings should be brigaded as they are, why we have legislators, commerce, industry, and the like, the answer is, that it is because we have bodies; if we had no bodies we should have none of these things, nor should we want them. It is the struggle to maintain our individual bodily organisation that has driven us to adopt first one expedient and then another for facilitating the work; all discovery, all progress, all mental activity even, springs from this humble root. It created the family, the tribe, the nation, forced us to combine for common ends in ways that otherwise we never

should have done, and has thus produced all the higher intellectual and social results, all the refinement, culture, and spiritual life that we enjoy together to-day...I say that whatever you spirit may be, and it is probably greater far than you yet know, this is the way in which it has learned to manifest."—R.J. Campbell, Serm, *Through Death to Life.*

Suffering, as a Sacred Truth

A symbol of the bondage of the Spirit in matter, implying limitation and suppression of spiritual energy or Divine life.

(*The four sacred truths of Buddhism.*) "This. O monks, is the sacred truth of suffering: Birth is suffering, old age is suffering, sickness is suffering, death is suffering, to be united with the unloved is suffering, to be separated from the loved is suffering, not to obtain what one desires is suffering; in short the five-fold clinging (to the earthly) is suffering."—*Buddha's Sermon.*

This is the inner truth of the bondage of the Self in matter;—Entrance of the spiritual ego into the lower life of illusions which create the sense of separateness is bondage. Detention in the condition of unrest and insecurity of the lower self is bondage. The dissatisfaction of the lower self while without true knowledge of the Higher is bondage. The passing out of one state of illusion into another is bondage. For the spirit to be chained to the desires is bondage. For the spirit to be separated from the higher qualities is bondage. Not to obtain emancipation is bondage. In fine, this outflowing life towards the objects of desire and sense is bondage.

"This, O monks, is the sacred truth of the origin of suffering: it is the thirst (for being) which leads from birth to birth, together with lust and desire, which finds gratification, here and there: the thirst for pleasures, the thirst for being, the thirst for power."—*Ibid.*

This is the inner truth of the origin of the bondage of spirit in matter: The impulse of the spiritual ego to manifest its nature upon the lower planes, which leads to its passing

through a succession of progressive states. To this is added the identifying of the ego with the lower qualities which attach it to appetite and desire, and arouse a feeling of gratification from time to time. Also is included the longing for pleasurable states, the outward life, the activities centred in self.

"This, O monks, is the sacred truth of the extinction of suffering: the extinction of this thirst by complete annihilation of desire, letting it go, expelling it, separating oneself from it, giving it no room."—*Ibid.*

This is the inner truth of the abolition of the bondage of spirit in matter; —The extinction of this longing for the lower life by the complete abrogation of the desire-nature, disallowing it to act, expelling it from the mind, separating the inner Self from it, giving it no scope in the soul.

"This, O monks, is the sacred truth of the path which leads to the extinction of suffering: it is this sacred, eight-fold path, to wit: Right Faith, Right Resolve, Right Speech, Right Action, Right Living, Right Effort, Right Thought, Right Self-concentration" (From *Buddha's Sermon at Benares*). H Oldenberg, *Buddha*, p. 211, Eng. trans.

This is the inner truth of the means by which the Self will attain release from bondage in matter: It is the spiritual process of the growth of the soul, the initiative to which process the indwelling Self urges by impressing upon the ego the need there is for self-discipline in the numerous outgoing of mind and emotion. Through perception of the ideal (faith) the soul responds to the Divine impression,and there follow a right resolve to turn from the lower illusions to the teaching of the Truth within, when through the mind's right expression (speech) there will come right action and the lower life be so regulated that there is right living. Then, through right effort to subdue the desires and passions, and right thought to attain knowledge of the higher life, there will arise in the soul the power of concentration on the Higher Self. The Saviour, bringing about liberation from the fetters of matter.

"This conditioned existence wherein we struggle and suffer, as we all have to do. It is only as a spiritual process that it becomes comprehensible at all, and it is only as we address ourselves to it with a spiritual purpose that we rise above its illusory levels and get into touch with that which is true and abiding. And this we can do by faith in him who is the way, the truth, and the life, and whose life is the light of men. Having him, we have found the eternal in the midst of the temporal, and holding fast to him we shall attain to that fulloess of life in which the constantly shifting barriers of time and death are merged and lost for ever."—R.J. Campbell, Serm., *The Eternal Invading the Temporal.*

Suffering Rooted in Ignorance

A symbol of bondage (suffering) of the Spirit in matter (ignorance).

"The discourse on the four truths is constantly coming to the front as that 'which is the most prominent announcement of the Buddhas.' The Buddhists describe ignorance as being the ultimate and most deeply hidden root of all the suffering in the universe: if any one inquires (respecting the nature and influence of) the ignorance of what is regarded as this fatal power, the uniform answer comes: the ignorance of the four sacred truths. And thus we find these propositions times without number in the canonical texts repeated, discussed, and their importance magnified in extravagant terms."— H. Oldenberg, *Buddha*, p. 210, Eng. trans.

The four sacred truths affirm the bondage (suffering) of Spirit in Matter and the liberation of Spirit from Matter. The meaning therefore, of "ignorance of the four sacred truths" is that Matter (ignorance) is the root of bondage (suffering), and its extinction in the soul is the aim of religious effort. In the formation of the soul there is to be observed the sacrifice, obscuration or death of Truth in Matter, implying ignorance, illusion and evil. Hence the great significance of the symbols "suffering" and "ignorance," which have the same meanin

as "crucifixion" and "cross" in Manichaean and Christian scriptures.

"The abolition of ignorance is the beginning and ending of Buddhism. It is the beginning because the whole system is founded on the realization of the 'truths' which are the object of knowledge. These lie at the foundation."

"Ignorance is, in fact, simply ignorance of the Four Truths. In the grasp of them freedom consists. A large part of the (Buddhist) books is occupied with the statement and re-statement of them in every conceivable order and combination."— R.S. Copleston, *Buddhism*, pp. 105, 112.

The abolition of matter is the beginning and ending of the soul's evolution from matter to spirit. The triumph of Spirit over Matter, of Truth over Ignorance, of the Higher over the Lower,is the great theme of all sacred scriptures of the world. Freedom consists in the abolition of the bondage of Spirit in matter. When the striving Spirit in humanity escapes from the fetters of matter, the illusion of matter ceases and the consciousness enters into bliss.

"One cannot deny that, whether there be a directing Divine providence over human affairs or not, the race has been subjected to illusion at every stage of its progress. Who would dare to say otherwise? The only question is whether the use of illusion has itself served a beneficent purpose. Assuming that there is such a purpose, it is clear that one aspect of it is that we should be kept in comparative ignorance concerning the full nature and range of the whole....The older I grow, the more terrible and perplexing does life appear to be, and, making all requisite allowance for temperament, I think the same is true of most of the people one meets. It contains sinister and dreadful features, is shot through and through with tragedy, is filled with lamentation, and mourning, and woe. It is not a happy world, withstanding the beautiful, gracious, tender, joyous, and uplifting experiences which come our way. The sombre and unideal elements in it are too pronounced to permit of our describing

it as very good. Minds constituted as ours are quite unequal to unravelling the tangle and finding out what it all means."— R.J. Campbell, Serm., *Through Parable to Truth.*

Sukuna-bikona, Little Prince

A symbol of the personality as a ruler of the lower mind.

Summer and Winter

Symbols of love and hate, or fruitfulness and barrenness.

Summer, Seven Months

A symbol of the period during which the Self realises Itself upon the upper planes of being, as Love and Bliss.

Summer When Unfruitful

A symbol of latency on the buddhic and higher mental planes.

Sun

The great and universal symbol of the Higher Self,—God manifest,—the central source of Light and Life within the soul.

Sun as the Door

A symbol of the Higher Self as the means by which the lower consciousness shall rise to union with the higher.

Sun-rising, or Dawn

A symbol of the commencement of a new cycle of life. The Higher Self (sun) beginning to appear in manifestation on the higher planes.

Sun-setting

A symbol either of the termination, or the commencement, of the great cycle of life. The Higher Self withdraws into the Absolute, or the Higher Self becomes obscured and unapparent to the lower consciousness.

Sun Motionless in the Zenith

A symbol of the culmination of the Higher Self in the buddhic consciousness, at the beginning or the ending of a cycle.

Sun-catching and Sun-binding

Symbolic of the retardation, as it were, in its course, of the Higher Self by the lower activities. The astro-mental and astro- physical natures seem to oppose and weaken the powers of the Self in the lower nature.

Sun-disk, Winged

A symbol of the higher Individuality, which is the atma-buddhic, and which ensouls the causal-body.

Sun of Righteousness

A symbol of the Higher Self, the centre of perfection and fount of truth.

Sun, Moon, and Stars

Symbols of the Individuality, Personality, and mental qualities, or of the Higher Self, lower self, and mental faculties.

Surya, the Sun

A symbol of the Higher Self.

"Because there is none greater than he (i.e. Surya), nor has been, nor will be, therefore he is celebrated as the Supreme Soul in all the Vedas."—*Bhavishya Purana.*

Susa-no-wo, God of the Sea

A symbol of the desire-nature, or the lower principle.

Sutratma, The "thread-soul"

Symbol of the Divine Ray, Buddhi-manas, which, issuing from above, penetrates to the lower nature. It constitutes in man the Individuality to which the successive personalities are attached.

"A collective totality of subtle bodies is supposed to exist, and the soul, which in imagined to pass through these subtle bodies like a thread, is called the Sutrat. man, 'thread-soul' (occasionally styled the Pranatman), and sometimes identified with Hiranyagarbha."—Mon. Williams, *Indian Wisdom*, p. 124.

"Who then doth have a Ray shining upon him through the Sun within this rational part—and these (Rays) in all are few—on them the daimons do not act: for no one of the demons or of Gods has any power against one Ray of God." *(Corpus Hermeticum)*.—G.R.S. Mead, T.G.Hermes, Vol. II. p. 275.

The Divine Ray extends through the Higher Self (sun) seated in the higher mind, and is quite unaffected by the lower nature. None of the desires, passions, or ambitions has any influence upon the spiritual ego, which is the centre of every soul and is in unison with the Supreme Soul (Hiranyagarbha).

"'When the atman as the cause of the natural constitution of compounds en- dowed with the supreme (consciousness) appears in all bodies, like the string threaded through the store of pearls, he is then called the inner guide (antaryamin)' (Sarvopanishatsara, No. 19). In the Vedantasara, the *antaryamin* is identified with *Isvara*. A similar place is held by it in the system of Ramanuja."—Deussen. *Phil. of Upanishads*, p. 207.

"Being what you are, a spiritual being, a ray from the eternal light, a seedling from the eternal life, a mode of the eternal whole,you must work out your destiny in accordance with the urge of the whole, which is you own urge. It was the urge of he whole which sent you here and subjected you to the conditions under which you are uttering the divine truth latent within you: it is the urge of the whole, however little you may be conscious of it, which shows you sooner or later where you have made your mistakes; which leads you through success and failure, joy and pain, toil and conquest, to the heights of everlasting love. If the whole were not you, you might reasonably regard this discipline as arbitrary; but

it is you; it is the life, your own life, your spirit is of its very essence, and you neither have nor could have any interests or any existence apart from it."— R.J. Campbell, Serm., *Who Compels?*

Svarga-world

A symbol of the astral paradise, a state of delusion on the astral plane. The after-death dream-world.

Swamp

Symbolic of the astro-mental nature (kama-manas).

Swan, White

A symbol of the Higher Self, or the individuality.

Swastika, or Fylfot Sign

Emblem of the wheel or cycle of life. The cross with the four arms signifies the four "winds," i.e. the quaternary or four lower planes of nature which are the arena of the soul's development during the cycle. The emblem thus becomes significant of high aims through a period of stress and struggle, with attainment of the heart's desire at the ending.

The widespread appearance of the emblem and its associations show it to be a sacred symbol emanating from the one source of all inspired myths and scriptures, namely, the Holy Spirit onthe buddhic plane.

"This was also known as gammadion. In the Greek alphabet the capital letter *gamma* consists of two lines at right angles to each other, and many of the mystical writers of earlier days have seen in this form a symbol of Christ as the corner stone... Many theories have been propounded in attempted elucidation, one being that it represents a revolving wheel, and symbolizes the great sun-god."—F.E. Hulme, *Symbolism*, etc. p. 220.

Swine

A symbol of the lower desires, instincts and astral forces: signifying an evil state,—depraved and unclean.

Sword

A symbol of outgoing positive energy, either of the higher mind or of the lower, and indicating conflict between the true and the false.

Sword of the Spirit

A symbol of spiritual force, or the intuition which dispels error and ignorance.

"The sword of the Spirit, which is the word of God."—Eph. vi. 17.

Spiritual energy from within, which is the Divine expression of Truth outwardly manifested.

Swords, Two

Symbolic of two modes of outgoing energy.

"And they said, Lord, behold, here are two swords. And he saith unto them, It is enough."—Luke xxii, 38.

This saying refers to the "sword of the Spirit," and to the "sword" of the intellect which trusts to its much might. The two energies are in apparent conflict,—the one with the other. Yet each is well in its appointed place. The energies may therefore be taken as signs of development, and as indicating inward graces which are ultimately to fit the users for their true place in the scheme of the soul's evolution.

Sycamore and Acacia

Symbols of goodness and truth.

"The forepart of the boat was made of acacia wood, and the after part of sycamore wood, and both kinds of wood were henceforth holy"— *Legend of the Winged Sun-disk.*

Symbolic Nature of Religious Statements according to Paul Tillich (1886-1965)

Paul Tillich emphasized the symbolic nature of the language of religious discourse. He distinguished between a sign and a symbol. A sign is the product of arbitrary convention—like halting at a red light—but a symbol participates in what it represents. Tillich's famous example here is the flag which "participates in the power and dignity of the nation it represents". It does so because symbols are not the result of mere convention but "grow out of the individual or collective unconscious".

A symbol performs a twofold function: it "opens up levels of reality that were otherwise closed to us" and also "unlocks dimensions and elements of our soul". The arts provide an example of this par excellence.

On the specific point of religion, or as Tillich would prefer to call it, religious faith, Tillich offered the following conclusions: (1) That religious faith could only be expressed in symbolic language: "Whatever we say about that which concerns us ultimately, whether or not we call it God, has a symbolic meaning. It points beyond itself while participating in that to which it points. In no other way can faith express itself adequately. The language of faith is the language of symbols." (2) That "one and only one literal nonsymbolic statement could be made about the religious reality which religion calls God—that God is being-itself". (3) That the symbol had a dual relationship with what it symbolized which he elaborated as follows:

There can be no doubt that any concrete assertion about God must be symbolic, for a concrete assertion is no which uses a segment of finite experience in order today something about him. It transcends the content of this segment, although it also includes it. The segment of finite reality which becomes the vehicle of a concrete assertion about God is affirmed and negated at the same time. It becomes a symbol, for a symbolic expression is one whose proper meaning in negated by that

to which it points. And yet it also is affirmed by it, and this affirmation gives the symbolic expression an adequate basis for pointing beyond itself.

Buddhism would seem to agree on the role of symbolic language in religious discourse, but its reason for dong so would appear to differ from that of Tillich. That which concerns Buddhists ultimately is an experience, not a person or principle. It needs to be expressed in symbolic language because language is only capable of conveying meaning based on shared experience. If I have never experienced a toothache myself I will have difficulty in understanding what is meant by it; a difficult which is multiplied manifold if I have not experienced pain of and kind. Symbolize is an effort to indicate the unknown in terms of the known. It was mentioned earlier that the summum bonum of Buddhism is represented by Nirvana.

Now you will ask: but what is Nirvana. Volumes have been written in reply to this quite natural and simple question; they have, more and more, only confused the issue rather than clarified it. The only reasonable reply to give to the question is that it can never be answered completely and satisfactorily in words, because human language is too poor to express the real nature of the Absolute Truth of Ultimate Reality which is Nirvana. Language is created and used by masses of human beings to express things and ideas experienced by their sense organs and their mind. A supramundane experience like that of the Absolute Truth is not of such a category. Therefore, there cannot be words to express that experience, just as the fish had no words in his vocabulary to express the nature of the solid land. The tortoise told his friend the fish that he (the tortoise) just returned to the lake after a walk on the land. "Of course" the first said, "You mean swimming." The tortoise tried to explain that one couldn't swim on the land, that it was solid, and that one walked on it. But the fish insisted that there could be nothing

like, it, that it must be liquid like his lake, with waves, and that one must be able to dive and swim there.

Let us carry this illustration a little further and the role of symbolism will become apparent. If the tortoise were to dive to the bottom of the lake and to say to the fish. 'You see this solid surface, this bottom of the lake. Now imagine it without this while body of water and you and me. That is what land is like!' In other words, for the fish the bottom of the lake could symbolize dry land. In the sense, to apply Tillich further, the symbol does participate in what it symbolizes, in being land; but it also negates what it symbolizes in that it is wet but is made to represent dry land.

The Buddhist will have a real problem with the second point however. For the word being carries with it connotations rather alien to Buddhist thought. Being-itself would appear to denote absolute truth. "Now, what is Absolute Truth? According to Buddhism, the Absolute Truth is that there is nothing absolute in the world, that everything is relative, conditioned and impermanent, and that there is no unchanging, everlasting, absolute substance like Self, Soul or *Atman* within or without. This is the Absolute Truth."

Even here though there is some scope to presenting the situation in a Tillichian light. Whatever, the Buddhists and others might say about Nirvana, they will all doubtless agree that according to Buddhism "Nirvana is", or as the Buddhist thinker Asariga says: "There is the fact of no-selfness (*nairatmyashia*)" which may be translated as 'there is the being of the non-being of the soul'.Thus is-ness might, as a literal statement of the ultimate in Buddhism, compare favourably with Tillich's Christian "Being-itself". However, if one presses for a symbol which might represent Nirvana symbolically in *samsara* (although space may be a good choice in this regard), the general thrust of Tillich's discussion, especially the idea of participation, becomes enormously intriguing when we realize that in Mahayana Buddhism rather than anything in the world of *samsara* symbolizing Nirvana, Nirvana was

identified with *samsara* in the following manner. In early Buddhism "every being is a conglomeration of elements, just as a chariot is a combination of axle, wheel, rim, yoke, spokes, and so forth. The axle, wheel, rim, and spokes are the elements that compose the chariot and are considered as real and existing, but the chariot as the sum total of the parts is not considered as real", because the chariot could not exist without the parts but the parts could exist independently of the Chariot.

Likewise, the human individual is considered as the combination of the five aggregates, material body, perception, sensation, predispsositions and consciousness. These five aggregates are considered as real whereas the living being is not. Now the Mahayana comes forward with a very bold idea. Since these elements come into existence as a result of causes and conditions, they do not have an independent existence of their own, hence they are said to be void or empty. Take away the causes and conditions and the elements no longer exist. This is one of the daring and far-reaching doctrines taught by the Mahayana, that all the elements of existence are empty, void, and unreal. The Mahayana now goes one step further and teaches that no only all phenomenal elements but also nirvana is also void or empty, since nirvana is avoid of all discriminations, particularities, and definitions. One cannot predicate anything of this nirvaña. Now if the phenomenal elements of existence and nirvana are both empty, then the phenomenal world and nirvana may be equated with one another. The Mahayana thus arrived at their second great thesis, the phenomenal world is nirvana, nirvana is the phenomenal world.

This creates a situation tantamount to John Hicks' query that if "according to Tillich, everything that exists participate sin Being-itself, what then is the difference between the way in which symbols participate n Being-itself and the way in which everything else participates in it?"

Moreover, "Tillich's tendency to assimilate religious in aesthetic awareness" is also significant from the point of view of Buddhism when tone takes the close association of Zen Buddhism with the aesthetic damnation of life in China and Japan. D.T. Suzuki has remarked:

The doctrine of ascetic aestheticism is not so fundamental as that of Zen aestheticism. Art impulses are more primitive or more innate than those of morality. The appeal of art goes more directly into human nature. Morality is regulative, art is creative. One is an imposition from without, the other is an irrepressible expression from within. Zen finds its inevitable association with art but not with morality. Zen may remain unmoral but not without art.

T

Taata, the First Man

A symbol of the primordial higher mind in alliance with buddhic.

Tabernacle

A symbol of its higher aspect of the causal-body; in its lower aspect, of the astro-mental body.

Tabernacles, or Booths, of Peter

Symbolic of mental definitions or compartments in which the lower mind formulates its conceptions.

Tables Ho-too and Loshoo

Symbols of perception on the mind plane of the ideas of subject and object, of cause and effect, when the interactions of mind and desire commence to operate.

Take-mika-dzuchi, and Futsu-nushi

Symbols of Divine Will and Divine Action in combat with evil and ignorance.

Talisman

A symbol of Divine Life whose inner vibrations become the object of the religious consciousness, consecrating the mind to Truth and Love, while giving power to withstand the lower desires.

Tama-gushi (Twigs)

A symbol of purifying buddhic vibrations passing between the buddhic and astral planes.

"The *tama-gushi* are twigs of the sacred evergreen tree (sakaki) or of bamboo, with tufts of *yufu* attached. They are in short, a simple form of *nusa* or *gohei*,"—W.G. Aston, *Shinto*, p. 216.

"Usume bound her sleeves close up to the armpits, and grasped in her hand a *bundle of twigs*, and a spear wound round with grass, with small bells attached to it."—*The Nihongi*.

The Emotion-nature, encompassed with opinions and habits, became active, and allied itself with the buddic vibrations, and the aspirations from the desires and mental faculties, so that the transmutations of lower qualities into higher should be proceeded with, and the lower nature be raised and purified.

Tamas State

This signifies mental inertia,—stupidity and lack of progressive energy in the lower mind.

Tammuz, God—Lower

A symbol of self-love and separateness.

Tanaoa, Darkness; and Atea, Light

Symbols of Matter and Spirit.

Tao, The Great

A symbol of the Absolute, the Infinite, the Unknowable Reality behind all manifestation.

Tartarus

A symbol of the lower nature in which the souls are confined as they pass through the cycle of life.

Taurobolium, Mithraic Rite

A symbol of the Divine sacrifice in the process of spiritual involution, and of the saving efficacy of the involved Divine Life (blood) in the present process of the soul's evolution.

Taurt, or Thueris, the Wife of Set or Typho

A symbol of the emotion Wonder which is allied with the desire-mind.

Teachings of Buddha

Pre-Buddhist Teaching. The time in which the Buddha lived was one of fresh religious ferment. By the sixth century B.C. a polytheistic worship of nature deities, inherited from the age of the Aryan conquest of India (c. 1500-800), had become stereotyped in a sacrificial ritual conducted exclusively by the priestly class of Brahmins. This was based on two accumulations of sacred literature; (1) collections of ancient hymns, chants, and sacrificial litanies, called *Vedas*, and (2) collected minute instructions concerning rituals, called *Brahmanas*. All of this was the product of the work of priests and was intended primarily for their use. To ideas contained in the hymns had been added belief in transmigration (rebirths in successive lives) and karma that every deed has an inevitable result). The whole system had become mechanical and burdensome, however, and thoughtful minds among both priests and laity questioned its validity for spiritual ends. How can mere ritualistic acts bring deliverance from suffering in endless cycles of rebirths going on under the law of karma?

Numerous religious seekers looked for a better way. Among followers of the Vedic tradition itself some Brahmin priests held that since gods and all other beings are manifestations of one ultimate reality (Brahman), emancipation comes by realization of union with this r reality. Their speculations gave rise to the late Vedic literature known as *Upanishads* (c. 600-500 B.C.). Other teaches, rejecting Vedic authority, proposed other procedures. Some (Ajivakas and

Jains) emphasized ascetic mortifications to purity the soul from matter. Others insisted on acceptance of some particular doctrine, knowledge of which was considered indispensable for spiritual release.

Teaching of the Buddha. The Buddha's teaching was a deeper, more ethical proves against Vedic formalism. Rejecting authority of both Vedas and Brahmin priests, he proclaimed a new way of deliverance discovered by himself. We have it in what is called his first sermon, "Turning the Wheel of Doctrine" *(Dhammacakkhappavattana).* It is a "middle way" between the extremes of ascetic austerities (which he had found worthless) and pleasure seeking sense indulgence (equally unworthy). Essentially this way is knowing and living by "four noble truths": (1*) The Noble Truth of Suffering:* suffering is inherent in all life in the experiences of birth, old age, sickness, and death; in union with the unpleasant; in separation from the pleasant; in failing to obtain what one wishes; in short, in all clinging to existence. (2) *The Noble Truth of the Cause of Suffering:* this is craving, which leads onto rebirth, is accompanied by delight and passion, rejoicing at finding delight here and there. It is the craving for lust, for existence, for non-existence; (3) The Noble Truth of the Cessation of Suffering: this is the cessation of craving by forsaking and relinquishing it so that one is freed from it. (4) *The Noble Truth of the Path that Leads to the Cessation of Suffering:* this is an Eightfold Path of right—namely, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. By following the path craving is extinguished and deliverance from suffering ensues.

The Buddha's teaching stands is sharp contrast to the Vedic tradition, which depends on rites of sacrifice to nature deities. Reliance is not on external ministrations of priests, but on inner self-deliverance through rightness in thought, conduct and spiritual discipline. His doctrine runs counter, also, to the Brahmanism of the Upanishads. The Upanishadic seer had ceased, indeed, to trust in material sacrifices. They retained,

however, an idea of self (atman) as changeless, eternal essence. Realisation of the oneness of all finite selves in the Universal Self (Atman, which is Brahman) was their way to emancipation from the realm of ignorance and transmigration. Gautama, on the contrary, was deeply concerned with the practical problem of freeing persons through ethical and spiritual purification. He opposed the idea of a static, unchanging self-essence. There is "no-self" *(an-atman)* in this sense. What is called self is a bundle of constantly changing physical and mental constituents. All is in process, and therefore is capable of improvement through right thoughts and deeds. Every act *(karman)* has its own consequence. Recognizing this "law of karma," a changing self may eliminate by right effort every impulse to evil acts which bring on retributive sufferings in the continuous round of births and earths. For the perfected disciples *(arahat)*, the outcome is Nirvana, a state of calm insights, passionlessness, and wisdom, no longer subject to rebirth into the sorrows of existence.

Representation of the Buddha

Representation of the Buddha recall his life and teachings and inspire his qualities in the believer. He is always shown with his hands poised in one of the conventional gestures called *mudras*, each of which symbolizes on event in his life of same part of his leaching. All images to Buddha had certain physical signs of perfection: a top-knot of hair, which covers a second brain grown by the Buddha to contain his enlightenment, a circular mark above the bridge of the nose, elongated ears and tightly curled hair.

MEDITATION OF CONCENTRATION

MEDITATION OR CONCENTRATION (VARIANT)

SEEKING ALMS

CASTING OUT FEAR

TOUCHING THE GROUND

SETTING IN MOTION THE WHEEL OF THE LAW

TEACHING OF THE DOCTRINE

PARINIRVANA

THE FINAL ACHEVEMENT OF BLISS

Dr. C.V. Joshi has divided the teaching of Lord Buddha under (1) Philosophical and (2) Moral catergories.

According to Dr. Joshi,"The two groups are interwoven in such a way that he one cannot be understood properly without a knowledge of the other. The fundamental principle of Buddha's philosophy is the theory of causation. According to this theory, the continuous existence of a bring is like a wheel of causes and effects."

"Ignorance gives rise to actions, then its their turn come conscious,

88, phenomena, the six senses—contact, feeling, craving, grasping. coming, birth and sufferings."

If the late affect is to be destroyed the primary cause, which is ignorance, must be deterred."

Four Great Truths When at Sarnath Gautama set in motion the wheel of the law he specially stressed the Four Great Truths

1. *The world is full of miseries.* According to Gautama the world is full of miseries, sufferings and sorrows, death is sorrows, contact with the unpleasant is sorrow, separation with the pleasant is sorrow, every wish unfulfilled is sorrow—in short all the five components of individuality are sorrow.

2. *Reason of all these sufferings.* The sorrows arise from thirst, which leads to rebirth, which brings delight and passion, and seeks pleasure now here, now there—the thirst for sensual pleasure, the thirst for long life and the first for power.

3. *These sufferings can be averted.* Thirdly Gautama stressed the complete stopping of that 'Thirst' so that no passion

remains, leaving it, being emancipated from it, being released from it, giving no place to it.

4. *Remedy of those sufferings.* In order to remedy all the sufferings Gautama has suggested his noble eight-fold path. Whosoever follows them attains Nirvana. As an experienced teacher Gautama the Buddha first of all diagnosed the reasons of human sufferings and then suggested the noble eightfold path to remedy it.

Eight-fold path

1. Right Views.
2. Right Aspirations.
3. Right Speech.
4. Right Action.
5. Right Living.
6. Right Efforts.
7. Right Mindfulness.
8. Right Contemplation.

The noble eight-fold path is aptly set forth in the following verse.

Of all Sins the avoidance.

Of merit the acquisition.

Of mind the purification

This is the Buddha's admonition.

Speaking of the noble eight-fold path, Dr. Rhys Davis says; "If this Buddhist ideal of perfect life is remarkable when compared with the thought of India at that time, it is equally instructive when looked form the comparative point of view".

Gautama has also called it the middle path. It becomes clerk from the words of Gautama which he addressed to the five monks.

"There are two ends not to be served by a wanderer, what are those two?

The pursuit of desires and of the pleasure, which springs from desires, which is base, common leading to rebirth, ignoble and unprofitable. The middle way of the Tathagata avoids both these ends; it is enlightened, it brings clear vision, it makes for wisdom, and Nirvana. (*The Wonder that was India).*

In other word Gautama avoided the extreme nature of Brahmanism based on pleasure-loving and that of Jainism based on self- mortification. In fact Gautama's teachings were based on pure and disciplined way of life in which stress was laid on morality.

Prominence to character

Unnecessary rites and rituals had clouded the fair face of Indian wisdom and morality had eloped. Gautama paid special attention to wards it. Prominence to character was attached and he laid down the following rules to be followed.

1 Speaking the truth.

2 No theft.

3 To follow Brahmacharya.

4 Not to covet for anything.

5 To practice Ahimsa.

6 Not to use flowers and scents.

7 Not to sing and dance.

8 Not to associate with women.

9 Not to eat at forbidden times.

10 Not to sleep on soft beds.

The first five were for the house-holders; and a monk was to follow and practice all the ten commandments.

Caste System Shattered

Gautama vehemently criticized Caste System. He was of the opinion that none is high or low by birth. It is his karmas which make him low and high. All are equal in this world. So all should live harmoniously. He strove to remove caste distinctions. According to him Castes are not by birth but deeds alone.

This had a profound affect upon the minds of the people and Buddhist religion very soon Gained popularity. People belonging to different castes entered its fold.

Theory of Karma. Gautama had faith in, and he laid emphasis on, the Theory of Karma. He believed that condition of people in this life and the next rests on his Karma. No sacrifice or prayer can wash away a sin. A man reaps what he sows. Every individual is the maker of his destiny and that no god or goddess could change it. We can never escape the consequences of our deeds. In order to reap the fruits or Karma we are born again and again. If an individual sins no more he dies no more and when he dies no more, he is born no more and thus he comes to live the life of Final Bliss.

Inequality in our society is due to Karma. Some are born rich, others poor, some are beautiful, others ugly, some are intelligent, others witless. According to Lord Buddha this anomaly was due to the Karma. The karma may be mental, moral or physical. Involuntary or unconscious acts are nor treated as karma.

According to the Buddhist doctrine of Karma, one is not always compelled by an iron necessity to go through worldly joys and sorrows from one life to another. Karma is not predestination imposed on us by some mysterious Creator to which we must helplessly submit oursleves. Though of Pre-Buddhist origin, the doctrine of karma was highly developed by the Buddha and his followers, who held that a being possesses the freedom of will to act, irrespective of his acts of his previous birth. Existence whether in good or bad

condition is impermanent, Gautama himself has said, "Don't ask the caste, and the deeds; whosoever does the right deeds attains Nirvana."

Practical teaching; Mahatma Buddha was a practical man. He simply referred to those principles which could be beneficial for the society. He did never attach importance to the discussions and debates concerning the Universe, Matter, Soul and God, etc. He r remained silent over these issues.

Agnosticism. Gautama did not accept the existence of any creator rather he was silent about it. He neither accepted nor rejected the existence of gods and goddesses. In short he was agnostic in his faith

Faith in Rebirth. Gautama had faith in the theory of Karma. According to the theory of karma a person takes birth according to his karmas. But Gautama has not said anything about the soul. Who takes birth according to karmas? Who suffers or enjoys according to karmas. The anser to these questions has been provided in *Malinda Panho* by Bhagasen who says, "Nothing dies, it simply changes its shape, the change of shape has been termed as death."

Nirvana. Nirvana literally means the extinction of craving or of the desires. It is to realise a tranqil state and is achieved when a person is free from all craving or want. To attain Nirvana was the basic principle of Buddhism. In other religions Nirvana or Moksha could be attained only after death but according to Buddha it could be attained in this world. In Buddhism Nirvana was taken to be the enlightenment, and when a person is enlightened he is free from the cycle of brith and death. When a person is enlightened he requires nothing else.

Ahimsa. Another prominent feature of Buddha's teachings is Ahimsa. He condemned violence against others in any form whatsoever. Non-violence towards life is regarded as an integral principle of his practical morality. But Gautama did not attach so much importance to it as Mahavira, the 24th

Tirthankara of jainism. He even allowed his followers to take meat under certain conditions.

Buddha's was not a dogmatic religion, but a way of life, of purity in thought, speech and action. Buddha was the first rationalist of the world who asserted that one was one's own saviour and master without reference to any outside power.

Tears Shedding

A symbol of sufferings endured in the pursuit of ideals and the struggle for Truth.

Teeth Gnashing

Symbolic of negative, kamamanasic conditions which bring suffering for a time, but afterwards fall away and disappear.

Temple of God

A symbol of the causal-body, or of the higher mental condition in which the universal consciousness is brought into relationship with the highest forces, and where it becomes possibly for all minds to unite in harmony as one.

"Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—I Cor, iii. 16,17.

The mental quality which is adverse (destroyeth) to the higher nature shall be dissipated by the Higher Self, for the causal- body is the immortal soul.

"Christ transforms us.... A holy temple for the Lord shall the house of our heart be.. He Himself dwells in us, opening the door of the temple, which we are, i.e. the mouth; granting us repentance. He carries us into the everlasting temple by which he (Barnabas) understnads the inner man, to which also he ascribes self-legislation and self-counsel."—Dorner, *The Person of Christ*, Vol. I.P. 115.

"God builds his temple in the heart on the ruins of churches and religions."—Emerson, *On Worship*.

"Temples are not to be built for God with stones piled on high; He is to be consecrated in the breast of each."—Seneca.

"Temple signifies the church in the world, and the church in heaven."—Swedenborg, *Apoc. Rev.* n. 191.

"Hail, all ye gods of the·Temple of the Soul, who weight heaven and earth in the balance, and who provide sepulchral meals in abundance.' (Temple of the Soul,'—the name of a part of the sky where the gods lived; a place which had a counterpart on earth, probably at Annu.)"—Budge, *Book of the Dead*, p. 5.

The higher qualities or ideals (gods) reside on the buddhic plane (sky), and they weigh the nature of the soul in the balance of experience, and provide nourishment of truth and goodness for the causal-body.

"A pure mind is a holy temple for God, and clean heart without sin is His best altar" (Sixties).—Augustine, *Anti-Pelagius*, Vol. I, p. 300.

"In these two things the greatness of man consists. One is to have God so dwelling in us as to impart His character to us; and the other is to have God so dwelling in us that we recognise His presence, and know that we are His and He is ours. They are two things perfectly distinct. To have God in us, this is salvation; to know tht God is in us, this is assurance."—F.W. Robertson, *Sermons*, 3rd Series, p. 238.

"Conscious mind—the ordinary action of your cranial brain-is the temple of the Christ-mind. Your will controls, or ought to control, your conscious mind. The duty of your will is to hold your conscious mind or cranial brain to the realization of the Christ-mind within you. Am I exercising my will in keeping the temple of my conscious mind clean, so that the Christ-mind may have freedom? Have I learned to direct and control my thought, or do I let my litle tiresome thoughts come rushing in and occupy the whole space? Is my mental temple clean? Is my mind a pure dwelling place for

his Spirit? Suppose the answer is, 'No.' Then call on him; say. 'Even so, come, Lord Jesus.' Come, if you will, with your scourge; drive out the wrong thoughts, the tempers, and the doubts, and the appetite, and the angers, and the irritabilities, drive them out of thy holy of holies; cleanse the thoughts of my heart with inspiration of thy Holy Spirit, that I may perfectly love thee."—B. Willberforce, Serm., *The Message of Advent.*

Temple, Fire

A symbol of the causal-body,—the abode of the Self or Spirit,—atma-buddhi (fire).

"For now he Eternal Father by his fiery power begetteth his Son in thee (the Soul), who changeth the Fire of the Father, namely, the First Principle, or Wrathful Property of the Soul, into the Flame of Love, so that out of Fire and Light (viz. Wrath and Love) there cometh to be one Essence, Being, or Substance, which is the true Temple of God."— Behman, *Supersensual Life,* p. 143.

"Is there any other greater, more satisfying, more majestic thought of life than this—the scaffolding by which souls are built up into the temple of God?"— A. Maclaren, *Serm., Christian Life.*

"The Lord is in His Holy temple when the Holy Ghost takes up His abode in a pure heart."—J. M. Neale, *Comm. Psalms,* Vol. I. p. 173.

Tent or Hut

A symbol of the mental vichicle in which are conepts and opinions of lower mind.

Themis, Goddess

A symbol of Divine law in the inner and outer universes.

Theravada Buddhism

Distinctive Doctrines, Practices, Sacred Texts. Early Buddhist teachings are best preserved in the Pali texts. They form a complete Canon and afford the fullest view of Theravada doctrine. The Pali language is related to Sanskrit, and many Pali terms are similr to the Sanskrit ones. Thus Pali *Dhamma* is the same as Sanskrit *dharma*, Pali *kamma* is Sanskrit *Karma*, Pali *nibbana* is Sanskrit *nirvana*. The body of teaching which emerges it regarded by Theravadins as pointing tothe truth of Law (*dhamma*) of the universe itself, by which a disciple must live to gain ultimate freedom and peace. In outline the system is as follows:

The universe as we know it is in process of continual change. All things, including the individual life, are in permancent *(anicca)*. They arise and pass away unceasing; In man there is no permanent; unchanging self (*atta*) transmigrating intact, as was commonly assumed, from on incarnation into the next. The individual is really composed of five groups of changing physical and mental constituents; body, feelings, perceptions, mental formations, and consciousness. No fixed entity or essence underlies these Everything is transitory and impermancent (*anicca*), in restless unease (*dukkha*, suffering), and without abiding substance *(anatta)*. In this stream of ongoing pshcho- physical events all happens according to universal causality (kamma). A cause or domplex of causes brings about each event, which in turn brings on its own result. Every individual thus reaps what he sows, but most important is recognition of the ethical principle tht good deeds bring good results, evil deeds evil results. Deliverance from suffering, therefore, the through practice along the path of right (the Eightfold Path), moving onward and upard toward ultimate release in Nibbana (Sanskrit, Nirvana).

Implications of the Eightfold path are set forth in detail (1) *Right view* means understanding the Four Noble Truths, that is, suffering, its cause, its cessation, and the path leading

to its cessation. (2) *Right thought* is free from lust, ill will, cruelty, and untruthfulness. (3) *Right speech* means avoidance of lying, tale-bearing, harsh language, and vain talk; (4) *Right action* means abstaining from killing, stealing, and sexual misconduct. (5) *Right likelihood* is following an occupation which causes no harm to any living thing. (6) *Right effort* means avoiding and overcoming of evil tendencies, and the arousing and maintaining of those that are wholesome and good. (7) *Right mindfulness* is keeping watch over every state of body, feeling, mind, and the mind's objects so as to understand and rightly control them. (8) *Right concentration* is a concentration of mind in meditation to bring on certain ecstatic states of consciousness leading to highest insight. By practicing these eight principles the individual purifies himself.

The final goal is the extinction of all craving and selfish desires in *Nibbana* (i.e., *Nirvana*). Literally, the Pali word nibbana means absence of craving *(ni-vana)*. The Sanskrit word *nirvana* means a "blowing out" (of selfish desire). This does not imply "nothingness" of "annihilation", as was contended by some Western scholars in the nineteenth century. It is rather a transcendent state of freedom, beyond "birth and death", not expressible in terms of either existence or non-existence as ordinarily understood.

It will be noticed that, according to Theravada teaching the Individual works out his own salvation. He depends on no higher powr in terms of a god. Deities, while not explicitly denied existence, are regarded as subject to the same process of continuous rebirths under the law of *kamma* as are human beings. Their aid is not necessary in following the way to Nibbana. Here in Theravada Buddhism there is no elaboration of a theology. The basic objects of devotion are (1) *Buddha,* not as god, but as teacher and exemplar; (2) *Dhamma*, the truth which he taught; and (3) *Sangha,* the Order or Brotherhood of disciples which he founded. These are known as the "Three Refuges" in which every faithful followr of the way put his hope.

The Spread of Theravada Buddhism. The school of Elders flourished first in the regions which were the scenes of Gautama's ministry, the ancient kingdoms of Kosala and Magadha (in what are now Uttar Pradesh and Bihar). Later it gradually gave way before the growing Sarvastivadin group, and finally ceased to be an effective factor in North India.

In the meantime, able missionaries has successfully planted Theravada teaching in Ceyolon, where it was introduced under leadership of Ashoka's son Mahinda (c. 246 B.C.). There the traditions were scrupulously kept and recited with as little change as possible. Early in the first century B.C., they were committed to writing in the Pali language. These Pali texts, in their threefold division, thus became the orthodox Canon, revered ever since in Ceylon and throughout southeast Asia. In Southern Burma, Theravada Buddhism was known possibly as early as the first century A.D. and certainly by the fifth. It did not become prevalent over the whole of Burma, however, until after the eleventh century, when strong rulers cooperated with zealous monks to spread its teaching in the north and throughout the rest of the country. In Thailand, early Thai kings (thirteenth century onward), admiring the Theravada culture of Burma, took steps to eastablish in their own kingdom, sending to Ceylon for teahers of its purest form. Cambodia, in turn, first received Theravada influence from Thailand, later more directly from centres in Ceylon and Burma. Laos, influenced from Cambodia, became a predominantly Theravada country in the fourteenth and fifteenth centuries. In Indonesia, which was linked with India from very early times, Hinduism and Buddhism in both Theravada and Mahayana forms wee introduced by Indian colonists and traders. From the fiteenth century onward, however, their communities were gradually penetrated by Islamic tradres, with the result that Islam became dominant in Malaya, Sumatra, Java and Borneo. Bali alone retained as it religion a form of Buddhism tinged with Hinduism.

Theravada Buddhism Today. As conducted in Southeast Asia, the religion maintains the pattern of of its early form in India. Its order of yellow-robed monks is made up of those who have withdrawn from worldly life to concentrate on the way of spirituality. In its monasteries the rules of the Vinaya Pitaka, the Basket of discipline, are still observed. Its laity respect the priesthood, look to its members served. Its laity respect the priesthood, look to its members for religious instruction, and make their offerings in alms.

The life of a Monk. A person joining the Order is received in a public ceremony, the central element of which is his declaration of the Threefold Refige: "I go to the Buddha for refuge, I go to the Dhamma (Doctrine) for refuge, I go to the Sangha for refuge." Each statement is repeated three times. By this ceremony he leaves the world and becomes a novice in the monastery. On completing his novitiate he receives ordination as a monk (Bhikkhu). After 10 years as monk he becomes and Elder (Thera), and after 20 years a Great Elder (Mahathera). In Sri Lanka the ordained monk is expected to remain in the Sangha for life. In other Theravada countries one may remain in the Order for a few months or years and then return to household life. In Burma, thailand and Cambodia, participation in monastic life for a few weeks or months is part of the religious education of evey Buddhist youth.

Monastic life is specific. Monks must must abstain from intoxicating liquors and drugs, take no solid food between noon and the following morning, and maintain chastity in thought and deed, Each day they go on begging rounds, quite as much to afford lay folk the opportunity to parctice the virtue of giving as to receive the food they give. At a fortnightly chanting of the *Patimokkha* (i.e., the 227 rules of discipline) they confess transgression and receive penances. For major transgressions—sexual intercouse, stealing, killing a human being, deceiving in spiritual matters—the penalty is dismissal from the Order. Among essential activities of monks

are study and recitation of sacred texts. Absolutely basic is the practice of meditation for controlling, purifying, and elevating the mind.

Two kinds of meditation are recognized, one leading to tranquillity *(samatha)*, the other to insight *(vipassana)*. Scholastically, these have been subdivided into forty exercises for cultivating tranquillity and three for developing insight. Their uses by different types of individuals are carefully indicated. Meditative practice was given its classic exposition by Buddhaghosha (fifth century A.D.) in his book entitled *Visuddhi Magga*, or "The path of Purity". His extensive treatment shows what importance was attached to the practice of meditation in the life of the monk.

Although leading a disciplined life in monasteries, monks are not isolated from contact with people. As a rule every village has at least one monastery which radiates its influence in the community. Its monks serve the folk in various ways. They furnish general religious instruction, conduct fitting rites and ceremonies, and train the young men who join the Sangha for their period of religious instruction in the monastery. When death occurs in a family monks assist at the funeral: they recite the Triple Refuge and the Five Precepts, chant a solemn verse expressing the impermanence of all component things, and give a consoling talk. If persons come to them in trouble or with some problem they may help them in informal ways.

The Life of the Laity. Lay followers of Theravada Buddhism practice the ethical stage of the path of discipline. On occasions of worship they recite the Triple Refuge formula and accept the Five Precepts—not to kill, steal, indulge in unlawful sexual conduct, lie, or take any intoxicating liquor or drug. At certain special times they may also refrain temporarily from taking good after noon, from music, garlands, perfumes, etc., and from luxurious seats or beds. From the scripture called *Sigolavada Sutta* they learn good counsel for wholesome relations between parents and children, students and teachers, husband and wife, friends and

companions, servants an masters, laity and members of the Sangha. Devout followers maintain a small shrine at home. They visit the temple to pay respect to the Buddha, and in preaching halls listen to exposition of doctrines by learned Theras. If able to do so they go on pilgrimage to Buddhist holy places. Among the more famous centres of pilgrimage are Buddhagaya, or Bodh Gaya, in India (where Gautama Buddha became enlightened); the Temple of the Tooth in Kanday, Sri Lanka (Ceylon); the Shwe Dagon Pagoda in Rangoon, Burma; and the Temple of the Emerald Buddha in Bangkok, Thailand.

Theravada Shrines. In shrines and temples throughout Southeast Asia Buddha images conspicuously present. Always these represent the historic Buddha, standing, seated, or reclining. Most common is the seated image, either in the posture of meditation of (with hand upraised) in the teaching position. The reclining image represents his passing into Nibbana. Images are not worshipped as idols; they are venerated as reminders of the life and virtues of the great teacher. Alleged relics of his body are also venerated. According to tradition, after his body was cremated the relics were distributed among reveal groups of claimants. Those believed to have survived the vicissitudes of time are now enshrined in stately temples—stupas, dagobas, or pagodas in Theravada countries. Most notable of these, perhaps is the "Sacred Tooth", housed in its temple at Kandy where services of worship are held daily.

Recent Theravada Activity. In recent yars, especially since the two world wrs, Theravada Buddhism have shown new activity, and laymen have taken increased interest in promoting the spread of Theravada teaching. Laymen's study associations have been formed, and public lectures by learned Theras have been supported, sometimes in halls newly built for the pupose. International Buddhist conferences have been held; in burma, where the tradition of convening councils for reciting and reviewing the Pali Tripitaka is kept up, the "Sixth

Great Buddhist Council" was held at Rangoon, May 1954 to May 1956, in celebration of the 2500th anniversary of Gautama Buddha's career. In burma, Sri Lanka, an Thailand, study and meditation centres have been established to accommodate students and sholars coming from anywhere in the world to learn more about Buddhism. Such enterprises spring partly from revived pride in national cultural traditions, but they also indicate a fresh sens of mission to uphold the pacific teachings of the Buddha in a world beset by strife.

Thief or Robber

A symbol of the desire-nature which robs the Self of his primordial wealth.

Thieves, The Five

A symbol of the five planes of nature as robbing the Self of his primordial unity and perfection.

Third Eye

A symbol of the vague astral clairvoyant faculty of early humanity, which, as evolution proceeds, is exchanged for the physical organs of sight.

Thirst, or Tanha

A symbol of longing either for the 'water above," truth-reality; or the 'water below, illusion-sensation.

Thirsty World

A symbol of the phenomenal and illusory existence of the ego on the lower planes, in which Truth is sought an Self-realisation gained.

Thirteen, Number

A symbol signifying completeness or infinity. It is a "holy number," and cannot be divided.

Thock,—A Giantess

A symbol of the passional nature which engenders the sense of separateness, and so binds the soul to the wheel of re-birth.

Thorns and Thistles

Symbolic of evils, sufferings, and sorrows.

Thoth

A symbol of the higher mind principle between the higher and lower natures.

Thrace

A symbol of metaphysical cogitation.

Three Triple Powers

A symbol of love of power, lust, and avarice. They are triple because they act upon the three lower planes.

Throat

A symbol of lower mental expression of prejudice and convention subversive of truth.

Thunder of God or Heaven

A symbol of the expression the Divine Will in pain and terror on the lower planes.

Thunderbolt: Lightning

A symbol of spiritual energy active on the higher mental plane (upper air).

Tibetan Buddhism

The Buddhism of Tibet may be said to pervade and dominate the national life. The Buddhist leaders practically rule and possess the entire land, paying little more than nominal allegiance to China. Their hierarchy, monasteries, ceremonies, and images are repeatedly instanced as the most

elaborate parallel which can be found to the Roman Catholic system; and it is certain that Buddhism in Tibet presents an almost complete contrast to the simplicity of Gautama's Order. It did not reach Tibet till the seventh century A.D., when it had already a history of more than a thousand years behind it, and had gained predominance in Kashmir and Nepal. The Tibetans, like other Mongoloid peoples, had a Shamanistic nature worship, with much magic and sorcery and dread of spirits; and it is little doubtful that their previous beliefs largely influenced the modification which Buddhism underwent.

We will first give some notion of the developments which the central doctrines of Buddhism underwent in the Tibetan Scriptures. The Triad, Buddha, the Law or Doctrine, and the Order had already become venerated, and we find that Fa-hien on his travels committed himself to the Order as a sort of personality, invoking it by its "dread and supernatural power." Images of Buddha became common, and at a later period the Law and the Order began to be symbolized among the northern peoples. The Law is now often represented as a man (a woman in Sikkim) with four arms, two hands folded in worship, or raised, a third holding a book or a lotus, the fourth a rosary or a garland; but the Law is in some cases only represented by a book. The Order is depicted as a man with one hand holding a lotus, and the other lying on his knees. Strangely enough, the order of arrangement of these three representative figures is not uniform.

The next further development of Buddhism was connected with Gautama's Bodhisatva state. Before he was born on earth, he was believed to have last existed in a state of self-enlightened knowledge as a Bodhisatva, and to have voluntarily chosen to become a saviour of the world before attaining the Nirvana to which he was entitled. He led his followed to look for the advent of another Buddha, now a Bodhisatva, known as Maitreya, "the compassionate one," after 5, 000 years, when Gautama should have been forgotten and

the Law no longer obeyed. At present the is believed to preside in the heaven of contented beings, and to watch over all Buddhists and their interests. In as much as he lives and is the future Buddha, not merely one who has passed away, he has become an object of worship and prayer. Huen-Siang reported that it was said, "No words can describe the personal beauty of Maitreya. He declares a law not different from ours. His exquisite voice is soft and pure." And his worshippers look forward to attaining his heaven and listening to his voice.

Beyond this, the memory of the leading disciples of Buddha and those who became prominent later for their holy life, ability, or zeal in propagating the faith, as in process of time exalted into what could only be properly compared with canonization or almost deification. Also an idea grew up that there were self-dependent solitary Buddhas and many Bodhisatvas. The Great Vehicle or Mahayana teaches that there will be numberless supreme Buddhas, Bodhisatvas and solitary Buddhas, who will attain their position by their virtues and wisdom; and these Bodhisatvas are represented as enjoying heaven indefinitely without aiming at Nirvana. In fact, the Tibetan idea is, that these Buddhas and saints only descend in their corporeal emanations upon earth, much like the avatars of the Hindu gods, being incorporate in a succession of saints. Naturally they are much reverenced, as they are believed to raise their worshippers to the blissful heaven where they abide. Thus did Buddhism give promise of heavens which were attainable, and throw into the background the far-distant Nirvana.

In the third century three Bodhisatvas were worshipped in Northern India besides Maitreya. At first protectors of Buddha, they were gradually credited with the function of watching over all Buddhists. The first Avalokitesvara, the lord that looks down (with pity), is in Tibet regarded as a sort of supreme spirits, who, while remaining ever in heaven, becomes incarnated in successive Grand Lamas. He presides over the temporal well-being of all human beings, Ghosts, and

animals spirits. He is termed "God of mercy," "Lord of the world," etc., and is prayed to very frequently in bodily danger or disease, as well as for relief from future re-birth. He is generally depicted with several faces and arms, the former pyramidal placed in three tiers, two hands folded in adoration of Buddha, and two others holding the lotus and the wheel. Often he greatly resembles Vishnu. Vajra-pani (the thunderbolt-handed is a sort of Buddhist Siva, controlling and destroying evil spirits; while Manju-sri (he of glorious beauty), is possibly a deification of the Brahman who introduced Buddhism into Nepal.

Later still a new mystical worship arose, worshipping the Dhyani- Buddhas, or Buddhas existing in the higher worlds of abstract meditation, corresponding to the earthly Buddhas and representing them. Each of these was supposed to give off a Dhyani Bodhisatva, to preside over and protect Buddhism between the death of one Buddha and the coming of the next; and before long, the Dhyani-Buddha corresponding to Gautama, namely Amitabha (diffuser of infinite light), was worshipped as a personal god. Some of the Nepalese Buddhists developed a still more advanced theory of a primordial or Adi-Buddha, the source of all things, out of whom the Dhyani-Buddhas proceeded, and corresponding to the Hindu supreme Brahma. But neither Adi-Buddha nor Amitabha were regarded as creators of the world out of nothing.

The elaborate descriptions of the twenty-six successive Buddhist heavens, in which many of the Hindu gods were fabled to dwell and reign, we cannot reproduce. Six are inhabited by beings still liable to sensuous desires; sixteen by those in successive stages of abstract meditation, called the worlds of the Brahma gods, and Brahma rules there, but yet is greatly inferior to Buddha. All these god have to pass into a new form of existence after vast periods of time. Finally, there are four heavens of formless beings. All their mythology, though departing enormously from primitive Buddhism, does

not violate the view that Buddhist Arhats (saints) and Budhas are ranked above all the popular divinities. We need not enlarge upon other additions to Buddhism from Hinduism, and also from popular beliefs in demons, spirits of animals, nature spirits, sorcery, and magic. These additions are abundant, and rise but little, if at all, above the corresponding ideas and practices among savage races.

We shall not detail the inferior gradations of the Tibetan monkhood, but pass on at once to the superior monks, who are rightfully termed Lamas, or superior teachers, and are, like European abbots, heads of monasteries. Some of these are believed to be incarnations of deceased saints and Bodhisatvas; they are consequently termed Avatara lamas. The lowest grade of these represents a saint or the founder of a great monastery; the second grade is a living emanation of a Bodhisatva; while the highest or Grand Lama is an incarnation of a supreme Buddha or his Bodhi-satva; to them a wide range of authority is assigned. There is also a female hierarchy in the convents, with its female avatars.

To understand the Tibetan system, we must sketch in brief its history. The first monasteries were founded at Lhassa in honour of two princesses, wives of the Tibetan king who introduced Buddhism. In the eighth century the translation of the enlarged (Mahayana) cannon of Buddhist scriptures into Tibetan was begun. It extended to 108 volumes (forming the Kanjur, and was followed by 225 volumes of commentaries and general literature, known as the Tanjur. After several fluctuations, in the later part of the eleventh century Buddhism again revived, under the influence of Atisha from Kashmir and Brom Ton, a Tibetan. Many monasteries were founded in that and the next centuries, those at Sakya and Raseng being the most important. Raseng, founded by Bron Ton in 1058, was devoted to the strict rules of Buddhism (the yellow sect); Sakya was more lax, and become the headquarter of the Red sect, many of whom were married before becoming monks. In the thirteenth century the power of the Mongols spread

over Tibet. Kublai Khan adopted Buddhism and greatly favoured the Tibet monks. Already great authority had gathered round the chiefs of the Sakya and the Raseng monasteries, and Kublai exerted his authority to appoint the nephew of the ruler of the Şakya monastery to succeed his uncle, and made him a tributary ruler over Tibet. In return for his authority, he and his successors were required to crown the Mongol emperors. This first Grand Avatara Lama, known as Phuspa Lama, devised the Mongol alphabet, started a revision of the Tibetan Buddhist texts, which prepared the way for their translation into Mongolian, and founded many monasteries. When the Ming dynasty supplanted the Mongols in China, they continued to favour the Tibetan Lamas, but raised three other chief Lamas to similar rank. At the end of the fourteenth century there arose a reformer, Tsong Khapa, who, after studying the originals of the Buddhist scriptures in Tibet, raised again the standard of orthodoxy, and gathered round him many thousand monks of the strict yellow sect; he built and became the first head of a great monastery at Galdan, and his followers built others. He wrote many books, restored celibacy, abolished many superstitious forms of worship, and renewed the practice of retirement for meditation at a fixed season, which had not been kept up in Tibet owing to its lack of a rainy season. After his death in 1419 (since celebrated at the Feast of Lamps, as his ascension to heaven), he was reverenced as an incarnation of Amitabha, Manju-sri, or Vajra-pani, and his image is still seen in temples of the yellow sect, with those of the Dalai and Puncheon Lamas on the right and left. Since his time (though it cannot be precisely traced) there has arisen the practice of discovering each new incarnation in an infant, probably to avoid discussions and competition. At any rate, at present there are two Grand Lamas: one the Dalai or Ocean Lama, at Lhassa, the other the Tashi or Panchen Lama at Tashi Lunpo, and far from the British Indian frontier. The former is believed to be an incarnation of the Dhyani-Bodhisatva Avalokitesvara, the latter of his father or Dhyani-Buddha, Amitabha; but the Dalai Lama

is by far the most powerful, or rather his representative, an elected chief Lama who attends to business, while the Dalai himself is supposed to be lost in divine meditation, and receives the reverence and worship due to his character and origin. There appear to have been various modes of keeping up the succession, viz., by the dying Lama statingin what family he would again become incarnate, or by consulting sacred books and soothsayers, or by the Puncheon Lama. Interpreting the traditions and discovering the new Dalai Lama, and *vice versa.* Nowadays the Chinese court has a predominant influence in choosing new Grand Lamas. Yet all the forms of divination, signs choice by lot, etc., are gone through; and similar proceedings take place in the election of all Lamas in whom saints are supposed to be incarnated. The same is the case in various Mongolian monasteries. When the choice has been made, the child is brought before a great assembly of the monks, and is expected to recognise clothes, books, etc., belonging to the deceased Lama, and to answer questions as to his former life as Lama. Among the chief Lamas may be mentioned those of Galden (where the body of Tsong Khapa is said to be still visible poised in the air, an uncorrupt), Kurun in Mongolia Kuku in Tartary, the Dharma-rajah of Bhutan, and the Grand Lama of Peking. The Dharma-rajah of Bhutan, belonging to the Red sect, has for his titles; "Chief of the realm, Defender of the Faith, Equal to Sarasvati in learning, Chief of all the Buddhas, Head-expounder of the Shasters Caster out of devils, most learned in the holy laws, an Avatar of God, Absolver of sins, and Head of the best of all religions"

While in many parts of northern Buddhistic countries the monasteries are small buildings near or combined with a chapel or temple, in Tibet, Mongolia, and Ladak there are many immense monasteries or Lamaseries, often in retired and lofty situations, but also aggregated about great centuries such as Lhassa and Tashi Lunpo. About 500, 000 monks owe allegiance to these two capitals, and there are at least thirty large monasteries in and near Lhassa. Potala, on the

north-west of Lhassa, has been the abode of all the Dalai lamas since the fifth, Navang Lobsang (1617-1682), who rebuilt it. This great building, four stories high, on a commanding height, has in or connected with it ten thousand rooms for monks. Everywhere are statues of Buddha and other saints, and varied offerings of the pious, who throng to Lhassa to pay their worship to the Grand Lama, with gifts of Gold, silver, and copper. The great building is surmounted by a cupola overlaid with gold.

Thomas Manning is the only Englishman who has ever seen a Dalai Lama; this was on the 17th December, 1811. He described him as a cheerful, intelligent child of seven. Mr. Sarat Chandra Das, C.I.E. saw the present Dalai Lama in 1882. The interview was conducted with impressive silence and dignity by the high official. Consecrated water coloured yellow with saffron was sprinkled on the company; incense, great lamps, and a yellow hat with five points (denoting the five Dhyani-Buddhas) are important elements in the ceremonial, which is not complete without all sharing tea with the Lama from a golden teapot, preceded by a grace in proper Buddhist form, and concluding thus, "Never even for a moment losing sight of the there Holies (Buddha, the Law, and the Order); always offer reverence to the Tri-ratnas (or three jewels); let the blessings of the three be upon us." Consecrated rice, touched by the Grand Lama, was distributed to the faithful. The sacred youth sat all through the ceremony cross-legged on a throne-like altar with wooden lions on either side.

It is said that Lhassa almost vies with Benares and Mecca as a place of pilgrimage, Potala, the Vatican of Buddhism, being the great resort; and the rice, the pills of blessing, the scraps of silk, and the prayer-papers or flags which the Grand Lama has consecrated, are treasured for life.

Tashi Lunpo, with its great monastery to the Puncheon Lama, has been much more frequently visited by Europeans. This monastery is much more varied, consisting of several hundred distinct houses surrounded by pinnacled gilded

temples and topes. It is, however, in connection with the oldest monastery- La-brang in Lhasa—that the greatest temple of Buddhism in Tibet is to be found. It is three storeys high, with a portico and colonnade of huge wooden pillars. Opposite the entrance are the usual great statues of the four great kings; beyond is a long oblong hall, like a basilica, with rows of columns dividing it into three longitudinal divisions, with two transepts. The walls contain no windows, but across the central division or nave is stitched transparent oil-cloth, which is the only mode of admission of daylight to the building. A row of small chapels flanks each side of the long building. In the transepts are seats for the monks, and beyond the seconds a sanctuary with an altar for offerings; at the extreme west end, in a special recess, is a grand altar with many steps, and on the summit is the revered gilt image of Gautama Buddha, respecting the origin of which various stories are told. On the upper steps of the altar are many images of deified saints; and the temple contains very many images and pictures of Buddha, saints and deities, as well as relics. In front of this alter are lofty thrones for the Dalai and Puncheon Lamas, flanked by smaller ones for the other Avatar Lamas; seats of less dignity are provided for the heads of monasteries and higher orders of monks in the western transept. Five thousand oil lamps give light, and the muttering of the chief Buddhist formula goes on continually. Tibetan temples are usually much smaller than this; the chief features are altars with images of Buddha and the Bodhisatvas, bowls for offerings, bells, etc.

The Tibetan Buddhists have outdone every other race in one respect; that is, in praying by machinery. Impressed with the importance of accumulating religious merit as a means of shortening their stay in lower forms of life, and accelerating their entrance to heaven, they not only orally repeat multitudes of times the "jewel" formula, which has acquired such vogue among them, but they get it repeated by turning machines or extending flags to the wind, in or on which the sacred formula is written. This formula consists merely of the

sentence, "*Om mani padme Hum*." The first syllable is the Hindu sacred syllable (p. 192); the next two words mean, "the Jewel in the Lotus," an allusion, it is said, to Avalokitesvara the Patron of Tibet appearing from or seated on Lotus. The last syllable is regarded by some as an Amen. The whole formula is thought by Sir Monies-Williams to have some relation to Hindu Siva-worship, and, he says, "no other prayer used by human beings in any quarter of the globe is repeated so often. Every Tibetan believes it to be a panacea for all evil, a compendium of all knowledge. a treasury of all wisdom, a summary of all religion." Each of its syllables is believed to influence one of the six courses or stages of transmigration through which all must pass, diminishing his stay in them, or in time abolishing it altogether.

The favorite prayer cylinders are of metal, having the mystic invocation ingrate on the outside, while the cavity is filled with paper in rolls, on which it is written as many times as possible. This cylinder can be more to revolve on a handle, and is whirled in the hand, or rotated by a chain or string. "All day long," says Capt. Gill in "The River of Golden Sand," "not only the Lamas,but the people may be seen muttering the universal prayer, and twisting their cylinders, invariably in the same direction with the hands of a clock. One or more great cylinders, inscribed with this sentence, stand at the entrance to every house in Tibet; and a member of the household or a guest who passes is always expected to give the cylinder a twist for the welfare of the establishment. At almost every rivulet the eye is arrested by a little building that is at first mistaken for a water mill, but which on close inspection is found to contain a cylinder, turning by the force of the stream, and ceaselessly sending up pious ejaculations to heaven; for overturn of a cylinder on which the prayer is written is supposed to convey an invocation to the deity. Sometimes enormous barns are filled with these cylinders, gorgeously painted, and with the prayer repeated on them many times; and at every turn and every step in Tibet this

sentence is forced upon the traveller's notice in some form or another."

Another variety of praying ingenuity is the erection of long wall inscribed with any number of this and other invocations, by which travellers who walk in the proper direction gain the credit of so many repetitions. Praying-flags, with prayers and symbols, extended by every wind, paying drums which frighten away evil spirits, bells which have the same function, or which call the attention of the deities or saints, armlets with sacred sentences or relics inside, and various other objects, are among the "properties" greatly used in Tibetan Buddhism, while the rosary for accounting the number of repetitions of prayer is a more familiar object in Tibet than even in Roman Catholic countries.

The monks of the Tibetan monasteries meet in their temple or chapel three times a day for worship: at sunrise, midday, and sunset. They are summoned by a loud conch-shell trumpet, and enter in procession.

A bell gives the signal to commence opiating or chanting prayer formulas, passages of the Law, litanies, etc., often with noisy musical accompaniments. The ritual is varied by each monks repeating a sentence in turn, the recital of the praises and titles of honour of Buddha or one of the Bodhisatvas. When one of the Grand Lamas is present, the service is very elaborate. Incense and perfumes are burnt, and at times holy water and grain are distributed. In some ceremonies tea-drinking is a conspiruons element. Laymen play but a very subordinate part in these services. They are allowed to be present repeating prayers and invocations and making offerings; they may also acquire merit by waling round monasteries, temples, etc., without stopping. Sometimes they carry loads of books containing prayers, and frequently prostrate themselves it full length on the ground; at the end of their journey they are held to have gained the same merit as if they had recited all the prayers in the books they carried.

The Tibetans have a number of special festivals which we can only briefly mention. The new year's celebration, lasting a fortnight, is a sort of carnival; at the water-festival in August or September, rivers and lakes are blessed, and the people bathe to wash away their sins. Buddha's birthday and the anniversary of his death are very important days; on the latter, every monastery and temple, and every house in Lhassa in darkened with the burning of incense. The festival of lamps, the ascent of Tsong Khapa to heaven; and days of spirit-hunting and performances of religious dramas, are among the diversified holidays of Tibet. Periods of fasting, especially before the great festivals, are observed by the devout. Of course, these are more observed by the monks of the yellow sect. One of these periods of fasting lasts four days, during which the monks confess their faults and meditate on the evils of demerit. On the third days no food whatever is taken, and not even the saliva must be swallowed; not a word is spoken, and each monks is engaged without intermission in silent prayer and confession. Many monks keep the four holy days of each months as fast days.

Tibet, then, is the Papal domain of Buddhism. Some lamaseries are enormously rich. They own half the country, constantly receive legacies, and even grow rich by usury. No taxes are paid by them, and their own lands are attended to by large numbers of slaves. Many of the monks do not keep their vows of celibacy, and the common people are said into their hearts to detest the Lamas for their oppression. Whether this is generally true or not, every rational mind will agree that Tibetan Buddhism is by no means an unmixed good.

Time and Non-time

Time is a condition of the manifestation of the relative. Non- time is the absence of manifestation.

Tistrya (Jupiter Planet)

A symbol of the Ego who initiates, directs, and governs qualities on the mental plane, in order to awaken ideals.

Toga, or Robe

A symbol of the causal-body as a vesture of the soul.

Tomb

A symbol of the lower nature in which the personality (corpse) is interred. A mode of functioning on the lower planes.

Tongue (Higher Aspect)

A symbol of the expression of truth, or of the active manaifestation of the Logos on the several planes of nature.

Tooth of Buddha, Dalada

A symbol of the spiritual power of the Self,—the force of the uttered Word, or expression of the Divine Will.

Tradition

A symbol of a course of life which has quieted its original connection and become effete.

Transformation of Buddhism

The most important cultural development of the reign of Kanishka was the transformation of Buddism. Dr. V.A. Smith is of the opinion that Buddhism was greatly influenced when it visited the countries abroad. It led to changes in Buddism. Rawlinson is of the view that India fell a victim to foreign invasions. Most of them embraced Buddhism but these foreigners greatly influenced Buddhism, as a result of which Buddhism underwent some remarkable changes. Thinkers like Winterintz are of the view that these changes were due to Bhakti cult. Some scholars hold the view that these changes were introduced simply to counterbalance HInduism. The last view seems to be more acceptable. During Ashoka's reign Buddhism had become popular. The fall of the Maurya dynasty witnessed the rise of Sungas and then the Kanvas. These two were the Brahmanical dynasties and consequently they extended their patr· ·age 'o Brahmanism. As royal

patronage was withdrawn Buddhism lost its popularity during the period.

Kanishka, the greatest of the Kushanas, became a devout follower of this sect. He is also said to have convened an assembly. It was in this council that certain principles of Brahmanism were included in Buddhism. For example idol worship was adopted and included by the Buddhists in their faith. It would not be out of place to mention here that Gautama the Buddha opposed idol worship and now his idols were made and those idols were worshipped. An English writer has observed, "Here lies the irony of fate, the person who denounced idol worship was himself being worshipped."

Mahayana Buddhism turned the human Buddha, Sukyamuni, into an eternal and supreme deity presiding over the world, ready to grant boons to his devotees. The historical Buddha is only an emanation sent down by the Adibuddha to preach the Dharma and save mankind from its ills. People now began to pray and worship him in order to please him so that he might guide them to salvation. Buddhism thus became a Buddha cult. Now salvation depended on devotion and fervent prayer. In the original Buddhism, Buddha nowhere taught that the worship of his person would be useful in any way. What he advised his disciples on the eve of his passing away was that they should act and behave strictly in accordance with the Dharma and ethical principles and that such conduct would be more worthy of him than ostentatious adoration. Dr. S. Radhakrishnan has pointed out, "It may be therefore assumed that the evolution of the original atheistic Buddhism into the theistic Mahayanism was a result of the religious forever of its adherents under the dominating influence of theistic HInduism through the centuries." McGovan has further pointed out, "Mahayana became popular and powerful owing to its devotional aspect and perhaps to its tendency to follow many Hindu and possible, Persian ideas, and it succeeded in greatly overshadowing it rival.

Himayanism, although the latter continued to exist as long as Buddhism remained in India.

Another important feature to be noticed in Mahayana is that in it the Bodhisattavas are enjoined to perform good deeds and pass the merit earned thereby on all sentient beings in order to awaken their Bodhi hearts. Now the Buddhist works were also written in Sanskrit language instead of Pali. As a result of this Mahayana became more popular. The basis of both remained the same, and today it is the Mahayana form of Buddhism that is being followed in different parts of the world.

Transmutation of Lower Qualities into Higher

This is a spiritual process which takes place in the soul by slow degrees, as evolution proceeds on the lower planes. Transmutation is effected by the Higher Self acting through buddhi-manas on the lower qualities as they arrive at a state of preparedness for being raised to a higher condition. It is the function of the Holy Spirit, atmabuddhi, to transmute lower into higher, and this is the meaning of white magic and alchemy. There is a transfer of impressions from the astral to the buddhic plane. Love-passion on the astro-physical plane is gradually transmuted into pity and compassion on the buddhic plane. Power exercised is transmuted into dignity; ambition into aspiration; greed into zeal or industry; knowledge is turned to Wisdom; varied experience to Love.

"Taular teacher: First of all, the sense must be mastered by, and absorbed in, the powers of the soul. Then must these very powers themselves—all reasonings, fillings, hopings, firings, be absorbed in a simple sense of the Divine presence.... These powers of the soul must cease to act, in so far as they belong to self; but they are not destroyed their absorption in the higher part of our nature is in one sense a death; in another, their truest life. They die; but they live anew, animated by a principle of life that comes directly from the Father of lights....They are, as it were, the glorified spirits of those powers. They are risen ones. They are in this world,

but not to it. Their life has passed into the life which by slaying has served and exalted them."—Vaughan, *Hours with the Mystics,* Vol. I. p. 293.

"While the emotions of the senses hinder the mind in the activity peculiarly suited to its being, and alone resulting in true satisfaction, an so make it unhappy, it is by the 'heroic emotions' of an\ endeavour directed towards the true, the beautiful, and the good, that the spirit is raised to blissful freedom from sensuous impulses, and from the chances of the sensible world. By the stages of perception, representation, understanding, and reason, the heroic spirit is raised to the intellectual contemplation of God, and therewith the soul, as Bruno expresses it, changes itself entirely into God, and becomes at home in the intelligible world; *divine Love,* which is the Deity himself, becomes now the dominant emotion in the soul, and thus the latter overcomes the iron law of necessity, which bends only before love, and extends the endeavour after its own self-perfecting to the blessed labour for the general perfecting of all, in which lies the fulfillment of the divine purpose in the world."—Peleiderer, *Phil. of Religion*, p. 28.

"Mine eye discerns this eternal life and motion in all the veins of sensible and spiritual nature, through what seems to others a dead mass. And it sees this life forever ascend and grow and trans-figure itself into a more spiritual expression of its own nature."—J.G. Fichte, *Destiny of Man.*

"God does raise up the dead and quicken them the marvellous and miraculous fashion, but you cannot. God is daily taking of that which belongs to one plane of being, and making it live and function on another and higher; but such an achievement is surely his alone, it is beyond all human power to do the like."—R.J. Campbell, Serm., *The Creatorship, etc.*

Transubstantiation

A symbol of the transmutation of the highest qualities of the lower nature into the qualities of wisdom nature into the qualities of wisdom, truth, and love of the Divine nature.

Tree

A symbol of man, or the human being on all planes, as a replica in small, of the Divine Being in whose image man is made. As God is a Tree of Life, so man is the same.

Tree of Knowledge of Good and Evil

A symbol of the reflex spiritual life growing upward through all the ramifications of experience on the lower planes, and bearing the fruit of experience,—the evolving moral nature.

Triad, Higher

A symbol of the Divine principles, Atma-Buddhi-Manas; or the Divine aspects, Will-Wisdom-Action.

Tribute Money

A symbol of the discharge of obligations is regard to the lower or the higher life.

Trident

A symbol of the lower consciousness raised into union with the higher;—the three crowning points signifying Love, Wisdom, and Action, or Atma, Buddhi, and Manas.

Trinity, Holy

A symbol of the Godhead in three aspects. Father—Absolute, Unconditioned, Potential, Unmanifest, Power. Son—Conditioned, Actual, Active, Manifest, Love. Spirit—Means of creation and sustentation, Wisdom.

In Hindu terms, the Trinity is expressed in Paranatma, Atma, and Buddhi.

Tri-ratna, the Three Holies

A symbol of the Soul in its three spiritual aspects,-Higher Self, lower Self, and individual Selves.

Tsurah

A symbol of the higher triad, atma-buddhi-manas.

Tushita Heaven

A symbol of the higher sub-planes of the buddhic plane, from which the germ-Soul descends to the lower planes as the two-fold monad, atma-buddhi.

Tusk

A symbol of spiritual power in overcoming ignorance and evil. In the mouth it expresses the force of that which is uttered on the higher planes, namely, Truth.

Typhon, or Set

A symbol of the lower principle, or of the desire-mind.

Tyrrhenia

A symbol of the fourth sub-plane of the buddhic plane.

Tzelem, Divine or Holy

A symbol of the causal-body, or immortal soul.

U

Uatchit, or Uazit, Goddess of the North:

A symbol of the higher or buddhic emotions which supplant the lower.

Udgitha, Om

A symbol of Divine love, all embracing.

Ukemochi, the Food Goddess

A symbol of Buddhi under the aspect of transmuter of the qualities whereby the soul is fed with truth and love.

Umbrella

A symbol of the overshadowing from above of the higher nature.

Unbelife, Sin of

Man's unbelief in the higher nature springs from the fact of the operations from above being inversely reflected below in the astral vehicle of the desire-mind and perceived thus by the brain consciousness.

Unction, Extreme

A symbol of the bestowal, through higher qualities, of the Divine love (oil) on aspiring mental qualities whose lower nature is sick unto death, thus giving them the power of rising.

Underworld or Hades

A symbol of the lower nature. The four lower planes, usually reckoned as the lower mental, the astral, the etheric, and the physical. These are the planes that are under the heaven-world of atma, buddi, and higher manas. "Darkness," i.e. ignorance, prevails in the under-world from which the light of the Higher Self (sun) is withdrawn. In the underworld, through much sorrow and suffering the struggling souls gain experience and attain perfection and ultimate liberation, when they rise to the heaven world above. Whether in incarnation or out of that state, the souls remain in the underworld throughout the cycle, the consciousness never rising above the lower consciousness never rising above the lower mental levels.

Unen-em-hetep

A symbol of a state of consciousness in the higher mind or devachan.

Unguents

A symbol of Divine love and harmony.

Union with God

A symbol of the soul's one-ness with the higher nature, implying complete freedom from any tie or attraction to the lower nature.

Unrighteous, or Wicked Man

A symbol of the unpurified mind, i.e. the mentality which has not cast off its lower nature, which binds it to the process of incarnation with its recurring births and deaths in the lower life.

Upanishad

A symbol of the Word of God, that is, the expression of the Truth from within the soul, in Divinely inspired symbolism.

"The word *upanishad* has come to signify 'secret meaning, secret instruction, a secret.' For *upanishad,* derived as a substantive from the root *sad,* to sit, can only denote a 'sitting'; and as the preposition *upa* (near by) indicates in contrast to *parishad, samsad* (assembly) a 'confidential secret sitting.'"—Deussen, *Phil. of Upanishads,* p. 13.

"The New Testament and the Upanishads, these two noblest products of the religious consciousness of mankind, are found when we sound their deeper meaning to be nowhere in irreconcilable contrative serve to elucidate and complete one another."— *Ibid.,* p, 49.

The late Professor Max Muller, while appreciating highly some thoughts to be discerned in the Indian scriptures, wrote despairingly of the "real difficulties in the Upanishads," which he said—

"Consist in the extraordinary number of passages which seem to us utterly meaningless and irrational. Some of the sacrificial technicalities may perhaps in time assume a clear meaning... but there will always remain in the upanishads a vast amount of what we can only call meaningless jargon, and for the presence of which in these ancient mines of thought I, for my part, feel quite unable to account."—*Sacred Books of the East,* Vol XV. p. xx.

The "meaningless jargon" is, of course, the very obvious sacred language in which the Upanishads are written, the "secret meaning" of which is not revealed through the superficial researches of literalism.

Uranus and Gaea

Symbols of Spirit and Matter, the prime factors in the process of Involution.

Urna of Buddha

A symbol of spiritual Truth.

"The tuft of hair, Urna, growing between the eyebrows of the Buddha, and which must be white as snow or silver."—*Lotus of The Good Law.*

Spiritual truth centralised by the intellect and intuition is of perfect purity.

Urni-tenten (Horus)

A symbol of the Self unified with atma-buddhi.

"After these exploits Ra ordered that Horus should be called Urni-Tenten, and that the enemies of himself and Hours,—Set and his confederates,—should be handed over to Isis and Horus for—*Legend of the Winged Sun-disk.*

And afterwards the Logos directed that the Christ incarnate should be unified with the wisdom-love aspect, and that he should have conscious access thereunto. And that consequently he should now no longer work from the mental and causal plane, but should function through buddhi in order to gain complete mastery over the relative or manifest existence. This refers to evolution on another and higher globe of the planetary chain.

Uzume, Goddess

A symbol of the emotion-nature evolving from lower to higher states.

V

Vach, Divine Speech

A symbol of the principle of Buddhi, Wisdom, the primal manifestation of life.

Vagapeya Sacrifice

A symbol of the spiritual nature, atma-buddhi, which descends into the limitations of matter, in order that the individuality should be endowed with it.

Vaimanika Deities

Symbolic of the spiritual egos or individualities. These are said to be "spirits moving in mid-air on their vimanas or chariots," that is, they are the human egos active on the higher mental plane (mid-air) seated in their causal vehicles.

Vajasravasa

A symbol of the Supreme Manifesting Spirit, or the Higher Self.

"Vajasravasa, with the desire of recompense, offered sacrifice, and gave all that he possessed to the priests. He had a son named Nachiketas."—*Katha. Upanishad*, I.

The Higher Self, desiring the results of experience, limits Himself in the manifestation of his nature, and bestows all his powers and qualities upon the spiritual egos or minds. The son of the Highest is the Soul or incarnate Self.

Valhalla

A symbol of the buddhic plane of the soul, to which the consciousness rises when the strife or struggle of life is over, and perfection has been attained.

"Odhin's hall, where Norse warriors who had fallen in battle renewed their martial life and feasted with the god. The hall was built round the trunk of a tree, Laerdhr, on the leaves of which browsed the stag Eikthyrmir and the goat Heidhrun, from whose udders flowed the inexhaustible stream of mead drunk by the heroes of Valhalla.... Every day the champions (Einherjar) ride forth to combat with each other on Odhin's field, and each night return to feast on boar and mead. When fresh heroes are expected, Odhin sends to meet them as Asgardha's gate with goblets of mead."—*Non Classical Mythology*, p. 179.

The qualities are transmuted, or the egos are raised, to the buddhic plane, where they experience bliss. The buddhic vehicle (hall) is permeasted by the Divine Life (tree) which given sustenance of truths of being gives sustenance of truths of being (leaves), to the Individuality (stag) and the Personality (goat), through whose functioning the qualities and souls are developed. Every incarnation (day) the qualities go forth to strive in the arena of life; and at each indrawing they acquire the results of effort. The Higher Self (Odin) bestows spiritual life (mead) on those in devachan (Asgard) who have overcome evil in the lower life.

Valkyrior

A symbol of the host of heaven, or higher nature forces of the buddhic plane, and the higher emotions.

Valley

A symbol of the karma-manas, or lower mind; the mountains on each side signifying the higher emotions.

Valmiki, the Poet

A symbol of the Divine Self, the inspirer of truth in the soul.

"The voice of Valmiki uttered its poetry which the great seer Kyavana could not compose; and that medicine which Ari never invented, the wise son Atri proclaimed after him."—*Buddha-Karita*, Bk. I. 48.

The efforts of the Divine Self to communicate itself to the Soul failed in the immature forerunners of the Soul, the Eternal is said "not to have invented " and applied; since deliverance is to be achieved through the Son of the Eternal, that is, the Soul itself is to be its own deliverer.

"For the purpose of realizing the nature of the Self, we have had to come out from our eternal home in God that we might strive and suffer amid the illusions of time and sense. We have to overcome before we can enter into the eternal truth that lies beyond all seeming. In that overcoming we have to master the flesh and magnify the spirit, despise the world to save it, lose the life to find it." R.J. Campbell, Serm, *Winning the Divine Name.*

Vasishtha

A symbol of the highest aspect of the lower nature, or the subtler forces on the lower planes of the soul.

Veda, or Sastra

A symbol of the "Word of God," which is the direct utterance of the Supreme within the soul. It is the Divine law of true life on the higher planes, as revealed in the sacred scriptures of all nations, symbolically interpreted.

Veil of Isis

A symbol of higher mind inaccessible to the lower consciousness.

"The shrine of Minerva at Sais (whom they consider the same with Isis) bears this inscription,'—I am all that hath been,

and is, and shall be; and my veil no mortal has hitherto raised."— Plutarch, *Isis and Osiris*, $ 3.

It is through Buddhis (Isis), the Holy Spirit, Wisdom, that the Self works; as is sad.—

"I was set up from overlasting, from the beginning, or ever there earth was."— Prov. viii. 23.

The veil of the higher mind which separates the lower self from Buddha can never be raised by mortality. Only when the mortal has put on immortality will the "beautiful maiden" be revealed to the risen soul on the "bridge" of the higher mind.

"Horapollo says that Horus is the Sun, and that Isis is represented as saying, 'No mortal has raised my veil; the fruit which I have brought forth is the Sun,' that is, the incarnation of Osiris.'—Garnier, *Worship of the Dead*, p. 372.

This variation of the Isis statement has almost the same symbolize as the story of the nativity of Jesus. "No mortal man, etc." means, no mental quality united with emotion is capable of producing the spiritual factor in the soul. Isis (Buddhi) must be a pure virgin in order to bear Hours (Jesus); she must be fructified, not by mind, but by the Divine Self (Holy Ghost), in order that she may conceive and bring forth Horus the incarnate Christ (Osiris). Isis is the heavenly virgin, the Madonna of the Catholic Church, who holds her Divine Son in her arms.

Vessel, or Receptacle

Symbolic of a higher or lower form of thought, or fixed set of opinions.

Vestures of the Soul

A symbol of the vehicles of consciousness or bodies in which the spiritual ego functions on the several planes of the soul.

"Self is true; the evermoving world is false; and the migrating souls that seem to be, and do, and suffer, are nothing else than that one and only Self, clothed in the five successive vestitures or *involucra,* the beatifice, the cognitional, the sensorial, the vesture of the vital airs, and the nutrimentitious vesture or visible body in the world of sense."—A. E. Gough, *Phil. of Upanishad,* p. 57.

Within the arena of changing phenomena the observant consciouness alone persists; and the reincarnating souls achieve their experience by means of the mechanisms provided on each of the lower planes. These five vestures are:

Beatific = Buddhic

Cognitional = Causal,

Sensorial = Mental,

Vital airs = Astral,

Nutrimentitious = Physical.

The Beatific vesture is the "robe of glory" which will be assumed by the soul when consciousness rises to the buddhic plane.

"Of this blissful vesture tenderness is the head, joy is the right wing, bliss the trunk, and Brahman is the tail, the prop."— *Brihad, Upanishad.*

"Bird" is a symbol of aspiration, and the Higher Self is the propeller or energiser of the soul.

The Cognitional vesture is the Causal-body on the higher mind plane, through which Truth is known.

"Of this cognitional body faith is the head, justice the right wing, truth the left wing, ecstasy the trunk, the intellect the tail, the prop."—*Ibid.*

The Censorial venture is the Mental body which receives the impressions made on the senses, and makes them known to the consciousness.

"Of this censorial body the Yajush is the head, the Rik the right wing, the Saman the left wing, the Brahmannas the trunk, and the Atharvangirasa the tail, the prop."—*Ibid.*

This censorial body is the organ of the lower mind, and its aspiration is energised from within by the spiritual qualities signified.

"Of the body of the vital airs the breath is the head, the pervading air is the right wing, the descending air is the left wing, ether is the trunk, and earth is the tail, the prop. Therefore there is this memorial verse: It is breath that gods breathe, and men and cattle, for the breath is the life of living things. Therefore it is called the life of all. They that meditate upon breath as Brahman live the full life of man."—*Ibid.*

The Astral body is the body of the "lower vital airs," namely, the instincts, desires, and passions. Desire and Love are the life-energies (breaths) of the soul. Desire is Love inverted. The higher qualities (gods) are energised by Love-divine, and the lower qualities (animals) by desire. All living things have the breath of life, either higher or lower. Only those who exchange the lower for the higher attain to immortality.

"The nutrimentitious body is the outermost vesture of the soul. Man in his visible and earthly body is made up of the materials of food."— Gough, p. 76.

The body of flesh is the passive instrument of the soul, and has no life of its own.

"In the Vedanta, the individuated soul, when separated off from the supreme Soul, is regarded as enclosed in a succession of cases (*kosa*) which envelop it and, as it were, fold one over the other. The first of innermost sheath is called the *Vijnana-maya-kosa* or 'sheath composed of mere intellection; associated with the organs of perception. This gives the personal soul its first conception of individuality. The second case is called the *Manao-maya* or 'sheath composed of mind.' associated with the organs of action. This gives the individual

soul its powers of thought and judgment. The third envelope is called the *Pranamaya* or 'breathing sheath,' i.e. the sheath composed of breath and the other vital airs associated with the organs of action. The fourth case is called the *Anna-maya,* or 'covering supported by food,' i.e. the corporeal from or gross body; the three preceding sheaths, when combined together, constituting the subtle body. A fifth case, called *Ananda-maya* or 'the composed of supreme bliss,' is also named, although not admitted by all. It must be regarded as the innermost of all, and ought therefore, when five are enumerated, to be placed before the Vijnana-maya."—Mon. Williams, *Indian Wisdom,* pp. 123. 4.

The spiritual ego (migrating soul), or spark from the Eternal Fire of Life, when manifesting upon the planes below atma,is enclosed during· incarnation in five vehicles of consciousness, which are five human bodies, each composed of the matter of the plane upon which is exists and functions. These bodies do not fold over one another, but usually occupy the same space as the physical body, without interfering with each other.

The five bodies are,-

Ananda-maya = Buddhic;

Vijnana-maya = Casual;

Mano-maya = Mental;

Prana-maya = Astral;

Anna-maya = Physical;

The highest or innermost body, that on the buddhic plane, is at present latent in humanity. The first body to manifest is the Causal-body on the plane of the higher mind or higher intellect. The second body is the Mental, on the plane of the lower mind, the plane of action and conflict, knowledge, reason, judgment, and the strife of opposites. The third body is the Astral, on the astral plane, the plane of the desires, passions, and life of the lower nature which produces action on the lower nature planes. The fourth body is the Physical,

on the physical plane: this is the servant (Sudra) of all the other bodies during the periods of incarnation.

"The natives of West Africa are the possessors of no fewer than four spirits each; the Sioux have three souls; some Dakota tribes rejoice in the sacred number four; and the Navajos, according to Dr. Matthews, think of one of their souls as a sort of 'astral body.' Other tribes of savages are proud of, or troubled with, no fewer than six or seven. Taoism in China provides each individual with three souls; one remains with the corpse,one with the spirit's tablet, and one is carried off to purgatory. And lest the civilised sceptic scoff at this, he may be asked to remember, not only the threefold designation of the Hebrews, of the animal *(nephesh)*, the human *(ruach)* and the divine *(neshamah)* soul, but also Plato's thunos, *epithumia*, and *nous*; or the various conscious, subconscious or 'subliminal,' and dual triple, or quadruple selves of some modern psychologists."—G. T. Ladd, *Phil. of Religion*, Vol. II. p. 488.

Vibhishana, A Brother of Ravana

A symbol of the scientific mind which is related to the desire- mind.

"Vibhishana had fled through the air from Lanka, in dread of the consequences of the offense he had given his King (Ravana) by counselling conciliating proceedings towards Rama. Vibhishana, on account of his local knowledge and great wisdom, was of much service to the Vanar host."—*Oman, the Great Indian Epics*, p. 64.

The scientific mind comes over to the higher nature from serving the lower nature, and thereby offends the desire-mind (Ravana). The mind of science being replete with facts and trained to accuracy, is of great use of the mental faculties (Vanar host) which work for the Self (Rama). "Travelling through the air" is symbolic of change of mind (air) by progress towards higher exercise of mental faculty.

Vibhu, Hall of Brahman

Symbolic of the condition previous to the soul's final liberation from the lower nature.

"He approaches the hall Vibhu, and the glory of Brahman reaches him."— *Kaush. Upanishad,* I.2.

The ego enters the condition of final liberation on the higher buddhic level; and then it is that the glory of the Supreme is manifest to him,—for it can never be beheld so long as the thraldom of manifestation is imposed upon the Self from which the ego is indistinguishable in essence.

Victory, or Triumph

A symbol of complete subdual of the lower nature with its passions, desires and affections, and consequent liberation of the soul from the cycle of births and deaths.

Village-ruler

A symbol of the desire-nature operating from an astral centre.

Vinegar to Drink

A symbol of the experience of suffering and sorrow.

Vineyard

A symbol of the region of spiritual wisdom. It also signifies the larger aspect of the whole of nature as a means of a spiritual end.

"The kingdom of heaven is like unto a man that is a householder, which went out early inthe morning to hire laborers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into this vineyard."— Mat. xx. 1,2.

The state of bliss on the higher planes as the result of victory over the lower is fore-ordained by the First Logos, who, as one who goes forth under many aspects, calls all the forms of His own life within His universe to discharge their

appointed tasks. And when upon each plane of nature the law of cause and effect had been set in operation, the soul-qualities (labourers) are sent to undertake their business of development in the chains of worlds.

Viraj

A symbol of the principle or plane of buddhi.

"Viraj, as a kind of secondary creator, is sometimes regard as male, sometimes as female. Manu (I.11) says that Purusha, 'the first male' was called Brahma and was produced from the supreme self-existent Spirit. In I. 32, he says that Brahma having divided his own substance, became half male, and half female, and from that female was produced Viraj, and that from Viraj was born Manu—the secondary progenitor and producer of all beings."—Mon. Williams, *Indian Wisdom*, p. 24.

"Viraj" as male is atma-buddhi, Purusha, or Brahma, is God manifest, produced from the Absolute. The division of substance is into Spirit and Matter, and it is from the Matter aspect that the buddhic plane (Viraj) is formed. Then from buddhi (Viraj) is produced the mental plane on which the Divine Mind (Manu) creates the ideas of all forms for the reception of the lives.

Virgin; Virginity

Symbols of the purified emotions, or purified lower nature, no longer fructified by the desire-mind (man).

Viscera, or Vitals

A symbol of lower qualities of the personality enclosed, as it were, in the skin (physical body).

Vishnu

A symbol of the manifesting Logos or Higher Self,—the Divine Sacrifice and God-incarnate.

Visvakarman

A symbol of the Higher Self as the Divine ṣacrifice and the Incarnate Self.

Vohuman, or Vohumano, the Good Mind

A symbol of Glorious Achievement in that the Higher Self attains his purpose, and vanquishes ignorance and evil in his creation.

Vouru-kasha Ocean

A symbol of celestial Truth, the immanent Divine Reality.

"Tishtrya's most significant epithet is 'water-faced,' becanuse be brings the waters from the celestial ocean, Vourukasha, down on the earth of fertilize the soul."—*Tir Yasht.*

"Tishtrya" is a symbol of the Ego or Mind seated into the causal-body "Water-faced" signifies having a Truth-aspect, because whilst the mind is the great creator of illusion, it is also a means of discerning the true. The higher mind (the Ego) functions through buddhi and so derives its knowledge form above (Vouru-kasha). This can only be done insofar as the wisdom above is interpreted to the mind in the experiences which have been collected through the functioning of the Ego upon the lower planes (the earth).

Vow

A symbol of the germ of conscience, or a partial conception of cosmic law in the soul's evolution.

W

Walking Upon the Water

A symbol of making progress against a tide of astral desires and passions.

Walking with God

A symbol of the potential life of the unmanifest.

Wasting Diseases and Putrefactions

Symbolic of the lowest aspects of the soul's lower desires, passing into dissolution and dissipation.

Wasting (Higher Aspect)

The great symbol of Truth or the eternal Reality and source of all manifestation. Water suggests unity, absence or parts, comprehensiveness, purity, motion; also disappearance in evaporation below, and outpouring from above in rain to fertilize the earth.

"Now that truth (of Agni's mouth) is the same as the waters, for the waters are the truth. Hence they say,' whereby the waters flow, that is a form of the truth.' It is the waters indeed that were made first of this universe. Hence when the waters flow, then everything what.—*Brah.*, VII. 4, I, 6.

Water (Lower Aspect)

A symbol of the astral plane in which are errors and illusions,—the inverted or distorted reflections of truths.

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so."—Gen. i. 9.

And the Supreme now directs that the "waters" under the higher nature, namely, the astral matter (green sea), shall be organised, so that preparation shall be made for the "dry land,' namely, physical matter, to appear: and so it came about.

Water Turned to Wine

A symbol of the substitution of the divine life or love element for the duty element in the conduct of life. It is a transmutation of the lower mental into the higher spiritual condition of soul.

Way of Death

A symbol of the personality engaged in following after the transitory attractions of the lower life.

Wealth Shower

A symbol of the higher qualities forthpoured by buddhi upon the soul.

"Now, as to this same shower of wealth, the body from which it flows is the sky, the udder the cloud, the teat the lightning, and the shower of thee is the rain-shower."—*Sata. Brah.*, IX. 3, 3, 15.

The qualities or wisdom, love, and truth (shower of wealth) proceed from the buddhic plane (sky), and are dispensed through the buddhic functioning (cloud), and the activities of the Divine life (lightning). Love (ghee) and truth (rain) are the nutriment of the soul and of its ideals (gods).

Wedding

A symbol of the union of the Higher Self and the lower Self at the end of the cycle; or of the union of Wisdom and Love.

Wetness

A symbol, in its higher aspect, of truth, and, in its lower, of error and illusion.

Wheel of Life

A symbol of the great cycle of Life,—the progress of the Spirit or Self through the lower nature. In it the Spirit descends, as it were, in involution on the one side, and rises in evolution on the other, thus completing the circle.

Wheels of Birth and Death

A symbol of the periodic descents of the personalities into incarnation, and the ascents therefrom. The symbol may also signify the descent of the spiritual egos from the plane of atma to occupy forms on the lower planes, from which they rise on their return of their home above.

Wheels, Holy

A symbol of the Rounds of the Lunar cycle, in which the astral nature is developed.

White, or Whiteness

A symbol of perfect purity,—the external nature as spotless as the internal.

"And his head and his hair were white as white wool, white as snow."—Rev. i. 14.

And the mental and higher aspects of the Self were of immaculate purity.

"Since by the head is understood love and also wisdom in their first principles, it follows that by hair is to be understood love and wisdom in their ultimates."—Swedenborg, *Apoc. Rev.*, n. 47.

White Flowers

Symbolic of purity in the aspects of qualities of the higher nature.

Wicked Man

A symbol of the mind or soul which is unperfected and full of the lower emotions and desires.

Wife

A symbol of the emotion-nature (woman) in alliance with the mind (man).

Will of Man

The spiritual centre of relative existence in the lower mind. From this centre the higher deterinations of choice emanate, and these derive their power and also direction from the mind. that which may be called the lower, illusive, or inverted will is merely the blind self-assertion of the desire-principle which for a time dominates the mind and prevents the expression of the true will.

William James's View

William James (1842-1910) recommends faith on the ground that the enormity of what is at stake calls for a commitment. The following extracts from his writings indicate his position:

We cannot escape the issue by remaining skeptical and waiting for more light, because, although we do avoid error in that way if religion be untrue, we lose the good, if it be true, just as certainly as if we positively chose to disbelieve.

Williams James then argues that the matter is too grave for not going ahead rather than waiting for proof as a scientist does. He says:

Better risk loss of truth than chance of error—that is your faith-vetoers's exact position. He is actively playing his stake as much as the believer is: he is backing the field against the religious hypothesis, just is the believers is backing the religious hypothesis against the field. To preach scepticism to us as a duly until 'sufficient evidence' for religion be found, is tantamount thereof to telling us, when in presence of the

religious hypothesis, that to yield to our fear of its being error is wiser and better than to yield to our hope that it may be true... Dupery for dupery, what proof is there that dupery through hope is so much worse than dupery though fear? I, for one, can see no proof; and I simply refuse obedience to the scientist's command to imitate his kind of option, in a case where my own stake is important enough to give me the right to choose my own form of risk.

He also suggests that some overture on our part (rather than on God's) may be necessry to set the process in motion. Why, if one never asked someone for a date, what could then possibly ensue? His example is less romantic but contains the same message:

Just as a man who in a company of gentlemen made no advances, asked a warrant for every concession, and believed no one's word without proof, would cut himself off by such churlishness from all the social rewards that a more trustworthy spirit would earn—so here one who would shut himself up in snarling logicality and try to make the gods extort his recognition willy-nilly, or not get it at all, might cut himself off forever form this only opportunity of making the gods acquaintance.

James's position has been criticized as constituting "an unrestricted license for wishful thinking" and as amounting "to an encouragement to us all to believe at our own risk, whatever we like. However, it our aim is to believe what is *true,* and not necessarily what we *like,* James's universal permissiveness will not help us".

The material from Buddhism in this respect is relevant and helpful. It seems to suggest an angle which might help soften our criticism of James's position by suggesting that sometimes, in order to know what is true, we may have no choice but to believe, on good grounds no doubt, but at our own risk. The Pali canon contains the account of one Pukkusati, who, unbeknown to him, encountered the Buddha in a potter's shed. He had already, decided to join the

Buddha's Order without having met the Buddha and at the end of the conversation he realized that he had been conversing with the Buddha himself! However, as he went out to obtain the robes and alms-bowl required for initiation he was savaged by a cow and died.

It seems to me that Pukkusati had acted on the Jamesian intuition. In the Pali canon itself Buddha points out the need of testing a master before accepting one, but Pukkusati had dispensed with those requirements. The Buddha declared that Pukkusati "was a wise man, who had already seen already seen the truth, and attained the penuitimate stage in the realization of Nirvana".

Wind, Word, Spirit Marut, Breath

Symbols of emanation, to which the forthpouring from the Absolute is comparable. Otherwise, "Wind" is a symbol of Spirit energizing on the mental plane.

Windows of Heaven Stopped

Symbolic of the vibrations from buddhi-manas obscured in the soul.

"The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained."—Gen. viii. 2.

The "fountains of the deep" are here those sources of error which produce illusion in the lower self—these were restrained. The "windows of heaven stopped" are the spiritual perceptions diminished. The "rain from heaven being restrained "signifies the withdrawal of the unmanifest Self from the manifesting Self, and the cessation of the buddhic outpouring of truth (rain).

Wings: Pinions

A symbol of aspiration: indicative of rising in the mind (air).

"When perfect and fully winged, the Soul soars upward, and is the ruler of the universe; while the imperfect soul loses her feathers, and drooping in her fight, at last settles on the solid ground—there, finding a home, she receives an earthly frame which appears to be self-moved, but is really moved by her power; and this composition of soul and body is called a living and mortal creature.... And now let us ask the reason why the soul loses her feathers.

"The wing is that corporeal element which is most akin to the divine, and is intended to soar aloft and carry that which gravitates downwards into the upper region where dwell the gods. Now the divine is beauty, wisdom, goodness and the like; and by these the wing of the soul is nourished, and grows apace; but when fed upon evil and foulness, and the like, wastes and falls away" (Plato, Phoedus).—Jowett, *Dialogues, etc.*, Vol. II.p. 123.

Plato describes the World-soul (Archetypal Man) in its primordial state, as the Divine Ruler (Higher Self). The "imperfect soul" is the separated soul—the Divine Spark oir Monad which descends to the lower nature (ground) and occupies a body prepared for it, that is subject to a transient life and death. The imperfect soul seeks to rise from that condition which tends downward (desire, etc.), and attain perfection so as to consort with the ideals (gods) on the upper planes—the ideals being beauty, wisdom, goodness, etc., which are the "fruits of the Spirit," to nourish the soul. Through the ideals aspiration (wing) is augmented, but if the personality become summarized in desire and sensation, aspiration declines.

"All the powers of God are winged, being always eager and striving for the higher path which leads to the Father."—*Philo. Works*, Yonge, Vol. IV. p. 252.

"A few have left caterpillar and chrysalis behind even in this world; they have found the wings of a larger spiritual consciousness and are in communion with a glorious world

of more abundant life,"—R.J. Campbell, Serm., *The Son of Man Asending.*

Winter

A symbol of a period of latency and unfruitfulness; of globe obscuration and extinction of the lower personality and lower planes; of pralaya-absence of life.

Winter Fiend

A symbol of the desire-nature, barren of itself, and unproductive of good apart from the higher influences.

Wisdom (Feminine)

A symbol of the principle of buddhi, or the intuitive and transmuting activities of the buddhic plane, operating through the higher mind and upon the lower nature.

Wisdom (Masculine)

A symbol of the Higher Self-atma-buddhi, the manifesting Spirit on the higher planes.

"Christ the power of God, and the wisdom of God."—I Cor. i, 24.

"The Zahar calls Wisdom the Divine Word which announced and finished creation, and says, that it is the foundation of all spiritual and physical life. It call Wisdom the Upper Paradise or *Eden illa-ah.* This superior Eden, the Wisdom or the Ancient, is in the *Zahar* 'a Form comprising all forms.'"—I. Myer, Qabbalah, p. 205.

"Ibn Geberol says in his *Kether Malk-hurth;* 'Wisdom is the fountain of life.' The *Zahar* says: 'The seventh palace, the fountain of life, is the first in order from above, etc.'"—*Ibid.*, p. 199.

The higher "Eden" is the plane of atma-buddhi; the lower "Eden" a lower sub-plane of the buddhic plane. The Monad *(atma-buddhi)* contains all forms and qualities, and is the source

of the prototypes or patterns of all things on the buddhic plane.

"Then I (Wisdom) was by him, as a master workman: and I was daily his delight, rejoicing always before him; rejoicing in his habitable earth; and my delight was with the sons of men."— Prov. viii. 30, 31.

Then the Higher Self was present on the upper planes guiding and supervising. Wisdom or Intelligence was the sole inscrutable wonder of manifestation in which the Self realises itself. Through evolution the Self accomplishes its task upon the lower planes, and there on perfects its nature. Through the spiritual egos- the spiritual product egos- the spiritual product of mind (men)—the Wisdom principle is realised.

"This delight of the Wisdom of God in men existed before there were any men, or any earth for them to dwell in. What can this mean but that from everlasting, that intelligent consciousness, that principle of life and mind, which now shows itself inus and constitutes us human, is present in its fullness in the eternal Son of God, whence we all derive? It is the light that lighteth every man that cometh into the world, and, therefore, in a sense it is perfectly true that God rejoiced over us before the world was. To him time is not the succession of experiences that it is to us. It is the eternal Now-a state utterly inconceivable to our present limited faculties. We cannot even speak of it without an intellectual contradiction. To say that all that is was present to God in Christ before time began is to assume the realty of time began is to assume with reality of time in the very act of denying it."—R.J. Campbell, Serm., the Timeless Affinity.

Wolf

A symbol of the lower mind attached to desire, fierce and cunning.

Woman as Goddess

A symbol of the Wisdom principle, Buddhi, from which the higher emotions proceed.

Woman as Matter

A symbol of the veil of matter in which manifestation takes place. Matter is the feminine, receptive principle is the feminine, receptive principle in which Spirit, masculine, active, becomes involved.

Woman Embodying Loke

A symbol of the physical nature, which is feminine, as used by the astral nature which urges it to action.

Woman Taken in Adultery

Symbolical of the emotion-nature in its lower aspect allied to the sense-activities.

Womb of Maya

A symbol of primordial matter—mental, astral and physical—in which the World-soul is conceived in the period of involution, and from which is brought forth into the manifest existence of the involutionary cycle.

"Maya also, holding him (Buddha) in her womb, like a line of clouds holding the lightning flash, relieved the people around her from the sufferings of property, by raining showers of gifts."—*Buddha Karita.* I.22.

The lower planes of matter being ready to be delivered of the Soul while Truth potential (Maya) holds the Divine Life, so the lower nature becomes fructified of the Spirit within it, which is the means of developing the soul-qualities (people). The "clouds" stand for truth-potential, and the "lightning" for life. The generous donations symbolise the fructifying of the lower nature hitherto deficient in truth wisdom, and love, which are the gifts of the Spirit and the wealth which puts on end to poverty or lack of the spiritual.

"First the Glory descends from the presence of Ahura-Mazda, where it abides in the Eternal Light; it passes through heaven down to earth, and it enters the house where Zoraster's mother is to be born. Uniting itself with her presence it abides in her until she brings forth her first-born child Zaratusht."—Dinkard. VII, 2,3.

The Divine Ray, or Spark, of Truth and Life, goes forth from the Absolute, at a particular stage of involution; passes through the upper planes, and descends to the astro-physical level (earth). The Divine Spark thereby enters the Womb of Matter (potential), and coming thus into relationship with the lower nature, indwells therein, until matter (mother mental, astral, and physical (earth), reaches the condition and period of delivery, when the Soul (Zoroaster) is born into the cycle of involution and into the buddhic causal-body. thus manifesting the World-soul.

A symbol of the astral plane, or the desire—and astral-nature. The astral plane is the plane of the growth of the lower qualities, symbolised by "plants."

Words of Power

A symbol of the higher qualities which are mighty to subdue and transmute the lower qualities. They are the expression of the Divine nature within the soul.

World

A symbol of the soul in its lower aspect; the arena of the mental life; the planes of form and illusion; or the lower quaternary perceived in the mind.

"I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth hearth my voice."—John xviii. 37.

The Christ isthe great king of the inner realm; he is the end and aim of all evolution. He enters the soul (world) in order to rule it through love, and his witness is the love of

goodness and truth. Every quality that partakes of this love co-ordinates itself with him.

"'The world,' the name by which we describe the connected elements of experience in general, is regarded not merely as connected causally or otherwise from end to end; it is regarded as a whole. And these two-'Truth'(the aim of intellectual effort), and 'the world,' the unity of experience which lies beyond the causal connection of its facts—confront one another, and demand some further whole which shall include them both. These two wholes must become one in God."—W. Richmond, *Personality*, p. 109.

When the mental nature (world) perfectly conforms itself to Truth, Wisdom and Love, then the two Selves—the higher consciousness and the lower-become One.

"That the world is a phenomenon of mind is the fundamental thought of modern philosophy from Kant downwards; and that philosophy is accordingly in its essence idealism... Mind is invisible nature, Nature is mind made visible; mind is the inner side of all that is outward, the real working principle in all that is actual, as all that is outward is but its representation of itself, all that is actual, the form and means of its self-realisation."—Peleiderer, *Phil. of Religion*, Vol, II. pp. 1, 2.

"Thus from that ether he Brahman, the Highest Self) wakes all this world, which consists of thought only, and by him alone is all this meditated on, and in him it is dissolved."—*Mait. Upnishad*, VI. 20.

"You are not in this world, nor are you experiencing anything in connection with it, however dark and drear, because an almighty being sent you bere without consulting you and without your having anything to do with the matter. That is not the way things are ordered. You are here by the operation of a law which is the law of your own nature. Being what you are, you could not choose but come, any more than a plant can help growing."—R.J. Campbell, Serm., *The Eternal Self*.

"A child was born yesterday. How he lies to-day in his serene, superb unconsciousness! And all the forces and resources of the earth are gathered about his cradle offering themselves to him. Each of his new-born senses is besieged. Each eager voice cries out to him, 'Here I am. I have waited for you. Here I am. He takes what they all bring as if it were his right. Not merely on his senses, but even on his mind and nost unconscious soul, the world into which he has come is pressing itself. Its conventionalities and creeds, its standards beaten out of the experience of uncounted generations, its traditions of hope and danger, its prejudices and limitations and precedents, all its discoveries and hopes and fears—they are the scenery in which this new life stands, they are the mountains in whose shadow and the skies in whose light he is to unfold his long career. They are have before him, and he comes into them. You cannot separate him and them from each other. He and his world make one system, one rich, complex unit of life, as he lies this Sunday morning in his cradle, sleeping his unsuspecting sleep."—Phillips Brooks, *Light of the World,* p. 42.

Worlds, Five

A symbol of the five planes of manifestation in the universe and the soul.

"I will adduce Plato, who says the World is one, but if there be other worlds around this, and this be not the only one, they are five in number, and no more. ... .Earth, Water, Fire, Air, Aether."—Plutarch, *On the E at Delpho,* XI.

"*The 'Five Worlds' of the Sufis.* These five worlds are not five different localities, but five different planes of existence which loses in true Being as it descends; they are consequently often spoken of as the 'Five Planes (Hazrat-i-Khamsa)... Above and beyond the universe, yet compassing all things, and the Source of all things, is the 'World of Godhead,' of This nothing can be predicated, and It is not reckoned among the Five. The first of these is called the 'Place of the Absolutely Invisible,'or the 'Plane of the Nebulosity,' and its world is the 'World of

the Fixed Prototypes,' that is to say, the existences that people it are the Fixed Prototypes. The second Plane is that of the 'Relatively Invisible,' and is world is the 'World of the Intelligences and the Souls'; (that is, of the Celestial or Spheral Intelligences and Souls), these are sometimes called the 'Spirits of Might,' and so this sphere of being is known also as the 'World of Might' (*Alem-i Jebirut*). (Note.—The terms *Jeberut* and *Jeberutiye* convey the idea of 'constraining,' as though the beings of this World exercised some constraining power over those below them.)

"The next plane is called the 'World of Similitudes,' or the 'Angel World.'... The Fourth Plane is the 'Visible World,' which is often called the 'World of the Kingdom,' i.e. the Physical World; it is the world in which we move, and is the antithesis of the 'Absolutely Invisible.' (Note—It is also called the 'Sensible World,' the 'World of Form,' the 'World of Generation and Corruption,' and so on.)

"The Fifth Plane is the 'World of man,' which sums up and comprises all the others; for Man, as we shall see, is the Microcosm epitomisingin himself the whole universe."—E.J.W. Gibb, *Hist. of Ottoman Poetry*, Vol. I. pp. 54-6.

Above, beyond, or deep within the planes of the manifest, there is affirmed to be the Godhead, the Absolute, the unmanifest Source of all beings. The First Plane of manifestation is that of Atma (Absolutely Invisible), in which are the Monads of life and form (Fixed Prototypes). The Second Plane is the Buddhic Plane (Relatively Invisible), in which is the higher causal-body of all souls, also the ideals and highest qualities of being (Spirits of Might), which constrain and bring about the transmutation of the lower qualities. The Third Plane is the Mental plane (Man) which focalises the other planes because on it the human consciousness resides. The Fourth Plane is the Astral plane (Similitudes) containing the forms of growth which take up physical matter in the next plane, and also the forces of desire.

The Fifth Plane is the Physical plane (Sensible) which is perceived by the senses.

The Mental plane is apparently displaced in the Sufi system, probably to emphasize its peculiar significance in relation to humanity and the Soul.

The Sufi exposition of the Five Plane of Manifestation, is, perhaps, the fullest that has been derived through inspiration in the past from the One Source of all Truth. Every country, from America and Iceland eastward to Japan, and including New Zealand and Polynesia, has received the same information, but in a less explicit form.

Sometimes only four worlds, planes, or elements are indicated, in which case the Divine Being is implied as presiding above all as the highest state of manifestation, thus counting as a fifth plane of "world of Godhead." The four worlds planes below atma constitute the quaternary, the arena of life, underworld, *samsara, tuat, tartarus,* etc.

Wrath (Menis) of Achilles

A symbol of the violent out-going energy of the lower nature of Instinct, passionand desire, in the nascent personality. This energy produces strife and suffering in the lower consciousness on the mental plane. The personality (Achilles) is immersed in the conflict of the mental qualities and emotions with which it identifies itself.

Wrath of Apollo

A symbol of the out-going energy of the Higher Self in the exercise of the striving functions for the over-coming of the lower desires and instincts.

Wrath of God

A symbol of the Divine aspect towards evil. In so far as the lower consciousness identifies itself with evil, the God within wears a forbidding aspect indicative of opposition to miseeds. But the wrath exists only in the lower self, for the nature of God towards the evolving soul is always that of love and compassion.

Y

Yagna-yagniya and Bhadra,-saman Verses

Symbols or Wisdom and Will in their interior aspects of manifestation.

Yagus, the Cross-sheets

These are a symbol of compassion, which is of the Spirit of Love.

Yama, King

A symbol of the Causal Self or perfected personality; an aspect of the Individuality or the Higher Self.

Yao, Celestial Emperor

A symbol of the Higher Self manifesting upon the buddhic plane, during the cycle of involution.

"Yaou was very young when he began to reign, but his heart was penetrated by a benevolence as extensive as heaven. His mother observed a red dragon, and was delivered of him after fourteen months' pregnancy. Fire was the element chosen to illustrate the virtues by which he reigned. Yaou was frugal in his food, and almost mean in his dress; to study the happiness of his people was his sole business. Unwearied in his researches, he made annual tours throughout the empire; his arrival was anxiously looked for; his presence was as refreshing as that of the rain upon the parched soul. 'Strive,' he said, 'for wisdom and render virtue conspicuous, show

obedience to your superiors; be kind.' Without effort he promoted virtue, his sole example being sufficient to render the whole nation virtuous. ... Yaou's presence displayed the splendour of the sun; his department the majesty of the clouds."—C. Gutzlaff, *Chinese History*.

The Self or Soul was born first upon the buddhic plane as Love wide-reaching throughout the manifest. Truth=matter (mothe)0, becoming relative and conditioned, brought forth the Self after a full period of latency and complete preparation. Divine Love on the buddhic plane (fire) was the element characterizing the higher qualities through which the Self ruled the activities of the plane. The Self was undergoing but little experience, and external manifestation was almost absent. The involution of the higher qualities was the great purpose of the Self. The manifestation of the Self is symbolized by the illuminating radiation of the sun, and his functioning by the outpouring of rain (truth) on the buddhic plane (clouds).

The "red dragon" has the same meaning as the "great red dragon" of Rev. xii, which seems to threaten the "woman" before she brings forth the "man-child". It stands for the relative in the manifest which always must include in some degree the opposites of goodness, love and truth.

The period indicated is the golden age of involution wherein the qualities are involved in matter and the World-soul in peacefulness and to the utmost perfection, so that when the One Soul becomes the many souls, each soul will contain within it as a microcosm the perfections of the One, the Macrocosm.. Each soul is perfect potentially, and awaits the evolution of all that is within it, so that it may be perfect actually.

Yasodhara, Wife of Buddha

A symbol of the form-side of the manifest soul in involution.

"Then King Suddhodana sought for his son Buddha, from a family of unblemished moral excellent, a bride possessed of

beauty, modesty, and gentle bearing, of widespread glory, Yasodhara by name, having a name well worthy of her, a very goddess of good fortune."— *Buddha-Karita*, Bk.II.

This statement signifies the linking the Divine Self in the mind with the sense objects which are pure and natural after their own order. And for the purpose of furthering the mind's involution, the most seductive and alluring environment is sought. The "widespread glory" and the "name" signify the pleasure of the Self in realising itself through the kama-manasic nature. (The last sentence is merely a compression indicating success.)

Yedud

A symbol of spiritual perfection attained by the soul by means of its progress through the states of the lower nature.

Yellow Colour

A symbol of kingship-supremacy over the lower nature.

Yellow Ears of Horse

Symbolic of the aspiring intelligence coming into play.

Yeshtiha Moments

A symbol of eternal duration out of time.

Yggdrasil, Great Ash Tree

A symbol of the Divine Life extending through all planes of manifestation.

Ymer, the Giant

A symbol of the Archetypal Man, the consummation of the process of involution.

Yoga

Various systems of spiritual discipline and liberation from the senses. "Yoga" is a Sanskrit terms derived from the root *yui*, "to harness horses to a chariot." In Yoga one seeks to

become bound to divine reality. Yoga has been developed into a philosophy, but its origins and essence are nonintellectual, even anti-intellectual, and entirely experiential. It is meaningful only if practiced. In yoga the search for the universe is undertaken in a search for one's own true self.

Types of Yoga

There are different types of yoga, eachof which is based on a specific path of liberation, such as physical action, meditation, concentration, mantras, knowledge, sexual energy, and so on. Some yogas are combinations of other yogas. The goal of all of them is to liberate the spirit from matter and join with the Absolute.

Bhakti Yoga, the path deviation and love, is centered on a deity, mystic, or saint, or on a task in life. Through bhakti one enters spiritual service.

Hatha Yoga, the purification of the body through physical exercise, consists of thousands of postures called asanas. The purification of the body leads to harmony with, and growth of, mental and spiritual processes. Hatha Yoga is the most popular form in the West, but unfortunately is often practiced strictly for its physical benefits.

Jnana Yoga is the path of knowledge. Wisdom gained through observation, study, and experiment is reflected and meditated upon.

Karma Yoga is the path of selfless service. One performs one's dharma (duty) in everyday acts and business, without attachment to the acts or the fruits of the acts.

Mantra Yoga is the path of prayer and sacred sound through the use of mantras. The most sacred mantra is Om or Aum. See Om.

Raja Yaga is the path of mind control through concentration, breath control, posture, meditation, and contemplation. Raja Yoga is the most metaphysical of Yogas.

Some yogas combine these yogas. Integral Yoga is a synthesis of yogas emphasizing the whole being, created by Sri Aurobindo. See Arobindo, Sri. *Kundalini Yoga* utilizes posture and mantra to raise the primal kundalini force. See Kundalini. *Laya Yoga* utilizes meditation, breath control, mantras, visualizations, and postures to cleans the chakra system and raise kundalini. See Chakras. Tantric Yoga focuses on the arousal of sexual energy which is converted to kundalini. Alchemical rites involve the transmutation of kundalini to achieve longevity. See Alchemy. Buddhist Tantrism cultivates supernormal power and the use of magic.

History and Development

Yoga is ancient and predates Brahmanism, the early religion forced on the Indus valley by Aryan conquerors between 1500 and 800 B.C. The oldest archaeological evidence for yoga, a faience seal depicting a man in a lotus positions, dates to the third millennium B.C. Brahminism, the literature of which was the Vedas, was rigid and materialistic, and yoga existed outside of its bounds as a freelance form of religious thought called Sramanism. Yogis, who espoused austerity, meditation, and nonviolence, were sometimes tolerated and even admired by Brahmins, but often were persecuted and driven out.

Yogis and other Sramanas produced the early Upanishads, which replaced the Vedas and ushered in a new era, Vedanta ("end of the Vedas"), from which modern Hinduism evolved. The Upanishads, which evolved over a period of about one thousand years, present such concepts as Brahman, the Absolute; Atman, the Higher Self; the goal to unite with Brahman; maya, the illusory nature of reality; Karma and reincarnation; Aum, the sacred sound representing Brahman and the supreme means to salvation; and the practice of yoga to unite with Brhaman.

Yoga is found in Jainism, which is turn influenced yoga, especially concerning the principle of nonviolence and the doctrines of karma and reincarnation. Yoga practices and

teachings were introduced to Asia by Gautama Buddha (566 B.C.-486 B.C.), called "the greater of all yogis." Yoga became part of the various forms of Buddhism that developed, in clouding the Ch'an and Zen meditative schools of China and japan, respectively.

The *Bhagavad-Gita*, said to have been written by Vyasa between 500 B.C. and 200 B.C., had the greatest influence on the development of yoga; it is the prime literature of both yoga and Hinduism. The *Gita* is a chapter in the *Mahabharata*, an epic poem. It deals with Jnana and Bhakti Yoga, nonviolence, karma, reincarnation and dharma, and introduces the concept of Karma Yoga, this bringing yoga for the first time out of the realm of the ascetic and into the daily life of all.

Another major influence was the *Yoga Sutras* of Patanjali, essentially a Raja Yoga, and the first systemization and codification of its basic principles, practices, and expected results. There is disagreement as to who was the Patanjali who compiled the Sutras, and when he lived. He has been identified with a Sanskrit grammarian by that name who lived c. 300 B.C., and with another Patanjali who lived C. A.D. 400.

The Sutras are divided into four books: principles, disciplines, miraculous powers *(siddhis)*, and illumination. By observing the principles and practicing the disciplines, the yogi attains various states of *samadhi*, contemplation of Reality, the highest of which is a prelude to *nirvana*, or union with the Absolute. The process takes numerous incarnations, with the yogi resuming in one life where he had left off in the previous life. As part of the process, the yogi attains miraculous powers, such as psychic abilities and the power to fly. They are not end goals, but are considered obstacles to the goal of illumination. See Siddhis.

According to Patanjali there are eight steps in Yoga for achieving liberation; (1) *yama* (control or restraints); (2) *niyama* (disciplines); (3) *asana* (postures and bodily attitude); (4) *Pranayama* (breath control); (5) *pratyahara* (liberation of the

senses from exterior objects); (6) *dharana* (concentration); (7) *dhyana* (yogic meditations); and (8) *samadhi*.

Patanjali's Sutras enabled yoga to be understood in a more intellectual and philosophical light. Further systemization continued through the eighteenth century.

In Asia, under the influence of Buddhism, Confucianism, Taoism, and Bon (the early religion of Tibet), yoga evolved into different systems, but still with the same goal of union with the Absolute. Buddhist yoga places more emphasis on the illusion of everything and the negation of ego (Jnana Yoga, on the other hand, acknowledge the existence of ego). The realization of Voidness is the great aim to Theravada Buddhism and Tibetan Buddhism; for to realize it is to attain Dharma-Kaya, the "Divine Body of Truth," the primordial state of uncreatedness.

Tibetan yoga is practiced as a cure to ailments. A higher formof Tibetan yoga is the yoga of dying, as described inthe Bardo Thodol, the Book of the Dead. The Bardo Thodil, first written down in the eighth century but of ancient origins, places great importance on conscious dying, so that the spirit will be able to truly percieve the forty-nine-day after-death period, eliminating, for all but the most enlightened, in another reincarnation. Yoga practiced during life helps prepare one for what to expect after death. There is more emphasis on magic and miraculous powers in Tibetan yoga. Of particular importance are the powers of telepathy; lung-gom, a form of effortless and rapid travel by foot; *tumo*, or psychic heat, used to keep warm; and dream recall. See David-Neel, Alexandra; Milarepa.

Yoga was exported westward first by the Sufis, during the Moslem invasions of India between 1200 and 1700, but never reached Europe. That was accomplished largely through the colonialism of Britain. Beginning in the nineteenth century, major influences on the spread of yoga west were the Theosophical Society and various Indian mystics, among them Ramakrishna (1836-1886), Aurobindo (1872-1950), Ramana

Maharshi (1879-1950), and Yogananda (1893- 1952). Yogananda was ordered to the United States by his Guru in 1922. He settled in California and remained the rest of his life, spreading yoga teachings. His widely read *Autobiography of a Yogi* (1949) is considered a classic of yoga literature. More recently, yoga teachings and training were spread by Swami Sivananda and Swami Mukrananda, the latter of whom became renowned for his reputed siddhi powers.

Yoga does have pitfalls and dangers, as does any occult study. The serious student ideally should work under the supervision of a guru or other teacher. The dangers of yoga are extreme introversion, spiritual hedonism, regression (especially with unprepared novices), and emotional fixation on the guru.

Young Man

A symbol of an immature mind, a state of prejudice of mental inaction.

Yudhi-shthira, Son of Dharma (masc.) and Pritha (fem.)

A symbol of the spiritual mind produced by virtuous efforts (dharma) and the purified emotion-nature (pritha).

"Yudhi-shthira was born first, and at the moment of his birth a heavenly voice was heard to uttler these words: 'This is the most virtuous of men.'"—Mon. Williams, Indian Wisdom, p. 380

The spiritual mind—atma-buddhi-manas—was first to manifest on the higher mental plane as creative energy of the Logos proceedingon a scheme of truth and righteousness.

Z

Zairimyangura (tortoise)

A symbol of the lower desire will.

Zama, Zama, Ozza, Rachama, Ozai-five Words on the Vesture of Jesus

Symbolic of the perfectly expressed personality in which is found—Faith, Peace, Love, Wisdom, Power.

Zaremaya Oil

A symbol of love and gladness—the food of the Spirit which satisfies the mind that is growing in grace, i.e. learning to depend on the higher nature.

Zen

Sect of Budhdism that developed in China and Japan, and perhaps the best-known Buddhist sect in the West because of its appealing, highly mystical nature. "Zen" is the Japanese pronunciation of the Chinese term *Ch'an*, an abbreviation of *Ch'an-na*, the Chinese approximation of the Sanskrit term *dhyana*, or meditation. The Way of Zen is the Way of Meditation.

Like Buddhism in general, Zen has virtually no theology. it is almost entirely philosophy, yet it is more than philosophy. It cannot be conceptualized by intellect and logic; it must be experienced. Enlightenment is the sudden awakening to the nature of one's own being. It is the responsibility of the

individual and cannot be obtained through faith in a deity or savior, through intercession or through education. Zen stresses the development of an intuitive wisdom that sees the oneness of all.

Buddhism began penetrating into China in the first century A.D. Zen developed through the teachings of Bodhi-dharma, an Indian monk who arrived in China sometime during the early sixth century and disseminated teachings, based onthe Mahayana sutras, that were distinct from other Buddhist schools in China. Little fact is know about Bodhidharma; legends that sprang up attribute miraculous features to hi. According to legend he was the Twenty-eighth patriarch (master) of Buddhism in a line originating with Shakyamuni Buddha, the Enlightened One, and he went to China with the intent of establishing Zen there as its First Patriarch. He became known as the pi-kuan ("Wall- contemplating" or "wall-gazing") Brahman for the nine years he spent meditating while facing a wall, until his legs withered a way. His fate is unknow; according to different legends, he was either poisoned by his rivals, returned eventually to India, or went on to Japan. He is alleged to have lived to 150 years; he died sometime prior to 534. The term "pi-kuan" came to be regarded as the expression for the way to enlightenment in Zen, nor in the literal sense of wall-gazing, but in the steepness and suddenness of enlightenment.

Following Bodhidharma the one who is considered the true founder of Zen in China was Hui-neng (637-713), the Sixth Patriarch, who influenced the adaptation of Buddhism to Chinese thought. Hui-neng described Zen as "seeing into one's own Nature," a phrase that crystallizes the essence of Zen enlightenment and is the most significant phrase ever coined in the development of zen, according to Zen philosopher D.T. Suzuki. Hui-neng was posthumously named the "Zen Master of the Great Mirror." The morror symbolizes in Zen the enlightened mind; the absence of all thoughts is pure mirror-activity in which the mind clings to no object.

Hui-neng realized the mirror-nature of the mind in an experience of sudden enlightenment. He taught that "enlightenment is your own nature. Originally it was entirely pure. Only avail yourselves of this mind and you will immediately become a Buddha." In other words, the mind already possesses enlightenments; it merely must be realized.

Following Hui-neng Zen rose to great prominence in China, achieving its peak during the Sung Dynasty (960-1279), a time when other Buddhic sect wee declining. Two dominant streams emerged: the Lin-chi sect, which developed the use of paradoxes (called koan in Japanese) as an intense and systematic way to enlightenment, and the Ts'ao-tung sect, which emphasized enlightenment through passive, silent meditation.

In Japan Zen ideas were imported during the Nara period (seventh and eighth centuries), but Zen did not begin to expand and flourish until the monk Eisai (1141-1215) founded the Rinzai (Japanese for "Lin-chi") sect of Zen in 1191. Shortly afterward the Soto (Japanese for "Ts'ao-tung") sect was founded by another monk, Dogen (1200-1253), who remains the most revered of all Japanese Zen masters and is considered abodhisatva (enlightened one who helps others attain enlightenment). The Rinzai sect adopted the Lin-chi emphasis on koan, while the soto sect adopted the Ts'aotung sect emphasis on silent meditation.

In Japan little of substance was added to the teachings of the Chinese, but Zen nonetheless took on its own unique Japanese character. It flourished and permeated the Japanese culture, remaining a vital force to the present. It has especially influenced the arts and is the basis of the tea ceremony (Dogen imported the first tea from China).

Zen, other forms of Buddhism, and Hinduism were introduced to the West in the nineteenth century, and captured the interest of the Transcendentalists. In 1893 Zen was represented at the World Parliament of Religions in Chicago in 1893. Zen teachers and masters were among the Asians

who began immigrating to the West, where they taught Zen to an in creasing audience. Perhaps the greatest influence on the spread of Zen in the West have been the writings of D.T. Suzuki (1870-1966), japanese scholar and philosopher; Christmas Humphreys, British journalist and founder of the Buddhist Society; and Alan Watts (1915-1973), British-born theologian and philosopher who, after coming to America, became identified with Zen but never considered himself a Zenist, See Watts, Alan.

In Zen enlightenment—satori—can be achieved only be turning the consciousness inward, and meditation is the key menas of doing so. The heart of Zen meditations is zaen, which literally means "sitting meditation," and traditionally is done in a lotus posture with eyes open and cast slightly downward, and hands forming an oval meditation mudra (gesture) at the abdomen. See Lotus seat. As an alternative one may sit in a kneeling posture on a small bench. Breath counting is employed as one way to empty thoughts and train the mind to achieve *samadhi*, a state of one-pointed concentration. The student must overcome various delusions that are obstacles to *samadhi* and *satori:* fantasies, random thoughts, and makyo, or "mysterious visions," which are dream-like fantasies, visions, and voices, feeling of bodily distortions, and so on. Makyo constitute a form of pseudo-satori, similar to the pseudo-nirvana described in the Buddhist meditation tract, the Visuddhimagga. See Meditation. Makyo indicate progress, but must be released as they arise. Other delusions include intense emotions, preoccupation with personal problems self-doubt, and pain form remaining motionless in posture for long periods of time.

Dogen in considered the greatest master of zazen, for he saw in it the realizationo f the whole of the Law of Buddha. Dogen said that zazen and enlightenment are one and the same: Enlightenment is already contained in the exercise of meditation. He did not reject the use of koan, but considered

them of secondary importance. The unity of all things is the solution to all koan.

The koan are unique to Zen and are a means of achieving a breakthrough in consciousness. They are illogical and cannot be solved intellectually. There are said to be 1,700 koan; perhaps the best-known are, "What is the sound of one hand clapping?" and "What is Mu?" The student contemplates and meditates upon the koan—perhaps for months—until the answer is seen in a moment of sudden illumination.

In a *zendo* (meditation hall), zazen is interspersed with chanting, bowing, and *kinbin*, a formal walking meditation. The study of Zen is undertaken with a *roshi* (literally, "old teacher"), who is not a *guru* but a guide.

Sanzen is *zazen* with consultation—the receipt of a koan and consultation on progress with the roshi.

Suizen is "blowing meditation," an ancient art dating from ninth-century Japan. The instrument used is the *shakuhachi*, the Japanese bamboo flute. The music, which has been handed down orally from master to pupil and is the only music every used in Zen meditation, récreates the healing and revitalizing qualities of forest breezes and ocean tides.

Satori, the breakthrough of nature Zen consciousness, is, in the words of Suzuki, the "Alpha and Omega" of Zen, and constitutes the beginning of the Zen experience. Satori is the opening of a third eye, a seeing from a new point of view, an awareness of one's own nature. It is beyond duality, a sudden leap to the absolute, timeless nonduality. In meditation it follows (but not always) a period of samadhi. Satori also may come unexpectedly while going about daily activities, the result of years preparation and practice.

Precious little is written about the experience of satori. Unlike Christian mystics, who have sought to describe the ineffable, couching it often erotic and highly personal terms, Zen masters simply state that they attain enlightenment. In the Zen experience—and in the Buddhist experience in

general—enlightenment is much more impassive and impersonal than in the Christian experience of uniting with a Creator deity. The results, however, are the same for these and all mystical paths: the opening of the heart and the burning away of material attachments and negative attributes.

Suzuki termed satori "an insight into the Unconscious," and described eight characteristics irrationality, intuitive insight, authoritativeness, affirmation, sense of the beyond, impersonal tone, feeling of exaltation, and momentariness. Psychiatrist Carl G. Jung interpreted satori as the "great liberation" of the unconscious, the totality of the nature of the soul.

Once the initial satori is achieved, it is deepened through meditation until a state of "no-mind" evolves. No-mind, also called no-thought," is real seeing, beyond the duality of subject-object, and which has no reference to a specific state of consciousness. In no-mind the clarity of satori permeates daily life and manifests in all acts.

Regardless of whether or not satori and no-mind have been attained (processes that consume years if not entire lifetimes), the Zen student seeks in daily life to observe the Ten Grave Precepts and to follow the Bodhisattvas ideal. The Ten Grave Precepts are: no killing; no stealing; no misuse of sex (that is, perversion or exploitation); no lying; no dealing in intoxicants (originally a reference to alcohol, but includes anything which clouds perception); no speaking of fault of others no praising of yourself while abusing others; no sparing of Dharma assets (the teachings of the Buddha); no indulgence in anger; and no slandering of the Three Treasures, which are the Buddha, the Dharma, and the Sangha (the way of life of a group of spiritual seekers). The bodhisattva ideal is expressed into the Four Vows:

Sentient beings are numberless, I vow to free them;

Delusions are inexhaustible, I vow to put an end to them;

The Dharma gates are boundless, I vow to open them;

The Enlightened Way is unsurpassable, I vow to embody it.

Zerana-akerana

A symbol of the absolute, the Eternal unmanifest Being, the Emanator of the Universe.

Zion of the Holy One of Israel

A symbol of the causal-body, the seat of the Higher Self, the leader of the chosen qualities (Israel).

Zoroaster, Zarathustra, or Zartust

A symbol of the Soul or the Son of the Supreme: the Higher Self descending to incarnation on the lower planes in the period of involution, and ascending in human souls in the present period of evolution.

Samir Nath did his M.A. (Economics) in 1989, and LLB. in 1994 from Patna University. He served as a sub-editor in the *North-East Times.* He also served as a freelance journalist for *Purvanchal Prahari, Nav Bharat Times*, and *Aaj.*

ISBN 81-7625-019-8 (Set)

Jacket Design: J.M.S. Rawat

SARUP & SONS
4740/23, Ansari Road, Darya Ganj,
New Delhi-110002
Phone : 3281029